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SEX AND LIFE

WHAT THE EXPERIENCED SHOULD TEACH,
AND
WHAT THE INEXPERIENCED SHOULD LEARN

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Sold only to members of the recognized professions



BOSTON

RICHARD G. BADGER

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FOREWORD

St. John, the Divine, and Vicente Ibañez have pictured to us in figurative language as the worst scourges of mankind the four horsemen, War, Pestilence, Famine, and Death. Should not such a category include a fifth and a sixth horseman? Are not the sire and dam of the four horses Ignorance and Prejudice, and are they not still in the stables neighing to join the above select coterie and bear in the front rank their still lusty leaders, Unphysiological Living and Man's Inhumanity to Man?

How easy, with knowledge as a tentmate, to live and love and be happy, to be useful, to raise children and to die content! How disquieting the thought that the vast majority of the human family live incomplete lives, love in their own shame, are miserably unhappy, add little or nothing to progress, raise children! Yes, those not made barren by their ignorance do; but the poor, puny, dwarfed, diseased children people the earth as the "white man's burden" of those who have had knowledge for a tentmate, of those for whom the mead of transport and happiness, decanted from the solid precipitate of physiological living, and drunk in deep draughts, yields the abundant milk of human kindness so necessary for the waifs of those whose fathers and mothers have, following blindly untaught instinct, or guided by false teachings, gone astray.

In the last three years we have seen the clouds of prejudice which had arisen from the mists of former ignorance, break and scatter more than in the thirty previous years. The sunlight of knowledge has broken through giving wider horizons and clearer skies.

Ignorance and prejudice, unphysiological life, and inhumanity, all spectral wraiths, miasmatic vapors, terrifying

in the darkness, are rapidly disappearing under intelligence, the orb of day.

If the late war was Armageddon, or if that cataclysm is yet to be, it, that, or all other wars combined, from time immemorial, have not carried more into the pit than has ignorance of our physical selves, our sexual natures God-given, Christ-blessed, but hitherto mostly Devil-directed.

You who have learned how to live and be happy, how to keep well and dispense blessings, do not forget that your correct view of the sex life, conveyed to your brother man or sister woman, is likely to do more actual good than many material benefits conferred or much rehearsal of transcendent promise.

Then curarize the nerves made sensitive by shame of self-revelment and give what knowledge you have when it is needed, and add to your own store when and where you can.

Some of the lessons of the war were to teach us to be brotherly and sisterly and friendly. Let us hope that peace will not cloud this bright dawning of the brotherhood of man!

We make scientific study of foods in the interests of the poor. We rant about individual freedom in the interests of the masses. Altruism is rife in medical and social reforms. When we finally recognize that the things not commonly talked about, but which are mentioned in such books as "Winsburg, Ohio" and "Spoon River Anthology" are commonly present and often uppermost in most minds, with only those exempt whom dogmatism has made fanatic or repression has rendered sub-normal, then, perhaps, we may be willing to study together, to discuss with each other, and to reconcile in our own minds sex and life.

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PREFACE

A Guide to Sex Instruction, for the Use of Physicians, Educators and Other Professional People

For some time I have been in a quandary. I have for years had an ambition to write something some time concerning the sex side of our lives, primarily for the instruction of young men and women, incidentally for married and single men and women of all ages—something which should help to clarify the ideas of those whose dawning instincts were a source of curiosity and solicitude, and for those older in years who had never yet found a satisfactory solution of the mysteries and perplexities which are to some extent ever present in the lives of us all concerning the fundamental subject, sex, a subject which, in the midst of study and progress along all other lines, it has been considered improper for physicians to study, for educators to teach or for clergymen to talk about.

My first impetus to the study of these matters came from what was then dimly perceived but now is known to have been the necessary investigation of sex for the preservation, the broadening, the sweetening, the beautifying of my own family life. I succeeded beyond my wildest Utopian dreams. As a physician, and more especially as a neurologist, I began to study the lives of others, as well as my own and those of my immediate family; and as fast as I learned anything that seemed safe, sound and salutary, to impart this, as occasion offered, to my patients and friends.

I found that I cured patients, made fast friends and became an object of respect and gratitude to friends and patients alike. That I was, in some small degree, though an humble instrument in the hands of the Almighty, worthy of this, I learned, as the years went by, from the restored health

of patients, the increased efficiency of friends and from the increasing optimism, altruism and joyousness of both alike.

Twenty years ago, or ten, even, I knew it would be sheer folly, in the remote possibility that I could get them printed, or be permitted to distribute them, to publish for the laity any such radical ideas as I had been forced to arrive at. While the profession looked askance at any study of sex, or at any innovations in sex ethics beyond the traditional ideas of old-time idealists, ideas at variance with these, if only in seeming, must have been misunderstood and have gone begging. Frankly, the author had no particular predilection for martyrdom for the expression of his ideas. Yet I hardly think he would have shrunk from what he conceived to be a real duty. But he saw no real duty in advancing ideas which he knew from experience to be right, while the state of the public conscience was such that, not only would he and his ideas be relegated to "innocuous desuetude," but the impact of the avalanche started against him would carry to the scrap heap others whose ideas were similar. His very defeat would insure that, for some time to come, all ideas for helping people to happier, saner, more beautiful and moral sex lives would be ground to impalpable powder.

The laity must be approached in this as in most matters through the professions, and especially through the medical profession.

After the more than favorable reception of "Rational Sex Ethics," books 1 and 2, by the professions, it seemed that the way was clear for something to be written for the laity, that might help to dispel the erroneous notions and ever present anxieties and fears caused by centuries of voluminous, quack and unbiological sex literature. Not only was this the author's feeling, but talks with physicians, psychologists and other educators, as well as a flood of letters (similar to those quoted in the introduction) urging such a course, assured him that others thought as he did, and that this was no lunatic idea or egoistic inspiration born of his own imagination.

Now came the real quandary. A little book was written for parents which, with some expurgating, might possibly

be allowed distribution, and one was written for young women which seemed altogether too plain to be permitted general circulation while those who "strain at the gnat" of plain, honest, scientific, moral sex teachings and "swallow the camel" of suggestiveness, immorality and lasciviousness of the frankly erotic problem novel watch over the reading matter of the general public (not that these alert sentinels of a rapidly vanishing Comstockian era are bad, for they all have best intentions; not that problem novels are all bad, for many of them, having in some inscrutable way passed the watchful censor, teach valuable lessons in sex which scientific students of sexology have not as yet been allowed to trench upon).

The writer stopped in despair that he could say anything clear and helpful and to the point and not have it offensive to the many prudes who are the self-constituted deleters of what the general public should read.

The author originally contemplated, in addition to the two small volumes mentioned, writing one for young men and another for married people. He finally decided to put these four books into one, preserving the original motif and material, and to write a general introduction to them and to incorporate with them case and sex histories recently obtained, together with such other matter as he thought germane to the subject. The sale of this book would have to be restricted, like his former books, to the learned professions; but the small books would also be bound separately as pamphlets. Then if the entire book or any part of it was approved by legitimate readers, copies of the parts desired could be obtained for their own sons or daughters or for parents wishing to instruct their children or for newly-married but ignorant, or older married but unaffiliated people. In short, when the physician or interested person found someone in need of sex instruction at any stage of life, if he himself did not have the time, was not qualified or for any reason did not wish to attend to this himself, here would be certain plain and definite information, entirely different from the usual ambiguous, veiled books of many recent students of sex, and free from the abstract exhortations which give little

or no information, universal in books inspired by the old traditions.

The author's publishers readily agreed to this plan and encouraged haste in its execution. And now comes the author's apology for this hastily written, poorly arranged, entirely unpolished, sadly incomplete volume. He begs indulgence for tautology, redundancy and hiatus, for discursiveness, prolixity and inconsistent terminology; and he also craves leniency toward his wife, for such syntactical errors as escape her ordinarily keen observation, for she also has to work under pressure.

He promises at least to restrain any tendency to hyperbole, to faithfully transcribe facts and to reason from them as impartially as his personality permits.

It is not an extenuation, and it makes his literary shortcomings the more inexcusable for the author to say that he has thought that he noticed certain infelicities of expression or faults of method in the writings of many authors whose works have penetrated to his rural habitation. He has noted the over-philosophical tendency of Putnam, the credulity of Jones, the incredulity of M. Soloman, the ultra-idealism of Burrows, the materialistic-theory tendency of Freud, Brill and other neopsychologists, the discursiveness of Southard, the unadorned though good logic of Prince, the bewildering array of tabulated facts, redeemed, to be sure, by the wonderful analysis and psychological insight of Stanley Hall, the verbosity of Robinson, and, more than all the rest, the deliberate deletion of everything that is of human interest and the sacrifice of all facility of expression in scientific discussion by scores of good thinkers and accurate scientific observers whose worth will never be appreciated because everything but the dry, unvarnished, bare, unattractive facts have been desiccated from their writings. Where all the personality of the author is weeded out, all interest in the subject-matter is lessened.

In the limited time the present author has had for writing, he might possibly have written a few polished chapters that nobody would have read; so, after all, it may not be an unmixed evil that he has had no choice in the matter and has

had to write as he has thought and felt on the spur of the moment and without premeditation.

While all readers may regret his rustic raucousness, he is content to know that the few who have been furiously antagonistic have been set to thinking, and that the many who have followed his facts to their inevitable conclusion with approval no longer see "through a glass darkly." Since so many have seen the light and have benefitted from reforms which he has suggested, he tranquilly acknowledges himself willing to be the "goat," first self-accused, in literary atrocity, in scientific dilettantism, and in indiscreet publicity of traditional privacies.

Why this haste? Time is passing, and the author himself believes haste imperative while his readers and friends urge no delay in placing these matters before those who need sex instruction.

At present and for the indefinite future his time is not his own. On returning from the service he found one old and valued friend and professional colleague gone and another just going over the great divide. While now his own chosen work makes greater demands on his time than formerly, their mantles also have partially fallen on him.

His turn may be next, and to insure that this legacy (if it ever be so favorably considered) be left to the professions to hold in trust for the young people of the land and for any others who need it, and to insure, should it have value, that it be ante-mortem in its benefits to the legatees, he turns it out rapidly, in spare daytime moments and in the "wee sma' hours ayant the twol."

PART I
SEX AND LIFE

WHAT THE EXPERIENCED SHOULD TEACH AND WHAT THE
INEXPERIENCED SHOULD LEARN ABOUT SEX

A WORD IN EXPLANATION

RECENTLY I heard a remarkable sermon by a remarkable preacher. His sermon was on a memorable occasion and it commemorated the work and the sacrifice of a great pioneer educator. The preacher's text was, "a voice crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight.'" He spoke of the inspired ones of the old dispensation, of John the Baptist, of Christ, and of the pioneer educator, and of all who in some humble way have helped unravel some tangle, have cut some Gordian knot, have made some paths straight to ameliorate the earthly novitiate of man while making ready for that individual immortality which we of the Occident so generally look forward to with the eye of faith.

A year ago, in an introduction to a book, the author of which had fearlessly presented information of great value in solving the questions of health, happiness, domestic welfare and social progress, I said: "As we have moved down the ages, now and then from the religious teacher, the statesman, the inventor, the social worker or from the doctor, surgeon or sexologist, there has been a 'vox clamantis in deserto.' Usually these voices have fallen on unheeding ears; but again and again some delver in books, some student of men, some inspired, self-effacing or altruistic one has taken up the cry; and at last unthinking, unheeding, superficial, self-satisfied humanity has turned to listen."

Is it presumptuous to conclude that the preacher's analogies included all those, of whatever calling, who have endeavored to probe some problem of life, some phase of civilization, to the bottom and who proclaim fearlessly and earnestly from their fore-glimpses of individual and racial betterment, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report”?

It is not presumption in this case, for I already know that this particular preacher, and that many other preachers, physicians, educators, and sociologists approve and welcome anything that makes for right, happy and healthful living.

Many have shown by their kindly words that they approve the motive and purpose of the present writer and consider sane, safe and salutary the facts which he has disseminated and the advice which he has given to old and young in sexual matters.

If he has not already done so, he now desires to make plain why he has written books on sexual subjects for the professions, and why this one is written, which, though it of necessity goes to the professions, contains the information which he thinks necessary that every man and woman in the land should possess. Also he would name, for everyone who reads these books, their central thought and teaching.

These books are written because the author knows well that prostitution, venereal disease, marital unhappiness, divorce, neurosis and general ill health, ill-defined dissatisfaction with life, and hopeless misery, one and all, and many similar evils spring more from ignorance of sexual physiology and psychology, from fear of transgressing indefinite ethical or religious standards, from shame at having supposedly low and unmanly or unwomanly thoughts and desires, than from any other source. He proposes to teach to all who are old enough to comprehend, the real facts of sex, so far as he can learn them. For want of a better criterion, his conclusions are founded on the facts of his own sex experiences and on the sex experiences of those normal men and women (now numbering thousands) whose lives he has been privileged to study with perfect freedom in all their intimate details. As a partial criterion for judgment, the life experiences of many neurotics have been used for what they are worth.

Incidental to teaching these facts of sex, or in addition thereto, is the endeavor to free present-day humanity from

the curse of self-consciousness, shame and self-deprecation which pertains to everything connected with the sex life.

It is insisted that, since the sex function is fundamental to our very being, there can be nothing shameful or disgraceful about it.

It is confidently asserted that nothing so contributes to the power, the health, the happiness, the goodness of a man or a woman as a full knowledge and a proper use of the sex function. Nutrition without sex gets us nowhere. Art, religion, altruism, what you will, without sex, cannot even be conceived. All these are considered necessary and worthy. Therefore, there is earnest effort to remove the ban of disgrace and shame from sex and make sex acts and thoughts, under proper circumstances, *sans peur et sans reproche*. Sex discussion must be considered proper. Sex must be considered worthy. The sex life must come into its logical place equal or paramount in importance to nutritional, political, moral or spiritual life.

The removal of the tabu on all sex matters must occur before we can effectually remedy the evils which such tabu has made possible.

The attempt, to explain what proper sex conduct is, is based not alone on the writer's judgment, but on the consensus of opinion of right-thinking men and women who have lived and learned and suffered and finally settled down to a philosophy of sex conduct which appears to them healthful, comfortable and right. Suggestive of right conduct is the antithesis of the practice of those whose sex lives have palpably been responsible for ethical or biologic failure.

But whatever conclusions the writer arrives at, however right or wrong he may be, he is determined if possible to make it clear that questions of sexual right and wrong shall be discussed in the open by men and women, freely and unashamed; he is determined that the same standards shall be applied that are resorted to in other discussions, that the same sanity and common sense shall be exercised, that religious dogma and medical tradition, instead of being considered, as of old, infallible criteria, shall be treated as they

really are, on a par with superstition in ordinary affairs and of no more weight in the sex teaching of boys and girls or in the sex affairs of men and women.

It ought to help to elevate the subject of sex to its true dignity for the readers of this book if they know how men and women of the severest probity, of most liberal culture, of highest altruistic and religious aspirations are feeling and thinking and talking on this subject. It helps us all to know how our friends and neighbors whom we respect, how strangers of unassailed reputation look at a question. Especially does unanimity of thought and sentiment in those of dissimilar professions, who observe from very divergent angles and from widely separated localities, lead to the belief that the position agreed upon is correct. It is not necessary to make an *argumentum ad hominem*, but certainly concerted opinion, arrived at independently by well-qualified and deeply-interested individuals, is valuable evidence.

Though my sense of modesty is as great as ever, it is not practicable to longer avoid the first person.

My greatest hesitancy in giving samples of opinions, as I am about to do, is that some may think me quackish in my methods or egoistic in my ideas or possessed of motives of personal gain. Let me disclaim any of these possible allegations and prove my point before proceeding.

Christian Science savors of quackery to all medical men; yet no one disdains to use as much of it as is necessary, for, by minimizing the neurotic's troubles, by assuring him that these are largely figments of his imagination, by temporarily dominating his submerged personality, by fixing his mind on something, anything outside his own case, one may help cure him and make him a useful member of society. Again, the escharotic treatment of cancer was long considered the special province of the quack; but today no reputable physician or surgeon will deny that this treatment in selected cases is infinitely more efficacious than the knife. Why then need I fear that you will, and why need you, misconstrue my action when I quote, for the purpose of unifying the opinion of good people or of showing the unity of opinion of such people, favorable remarks or unsigned excerpts from commen-

datory letters, especially when I have already, in a former book, quoted the most scurrilous or villifying things that have been hitherto said about me?

My disclaimer of egoism should be received in good faith when I state that I realize fully that thousands of men and women have thought the thoughts that I have and have in their own minds come to the same conclusions. I recognize that they have done this in nearly every, if not every, instance, with much less evidence than I, to support these conclusions; so I must admit that they have been more far-seeing or of keener perceptions than I; and so, if my work or conclusions deserve any commendation, theirs deserves much more than mine. If I have voiced sentiments which were in the minds of many, and gotten credit for them, I am sensible that no credit is due unless it may be for my persistency in presenting my views which, in an obtuse age, were almost certain to invite charges of pruriency or at least of indelicacy.

It may dissipate any suspicion of gainful motive to say that previous to publishing my books I had a modest reputation as a rural neurologist without ever having called attention to my sanitarium in lay or medical journals. My modest clientele kept me busy and met my needs. It is evident that in my writings I have endeavored to nullify any notoriety by so covering the ground that consultation would be unnecessary, while I have been ever ready, on a sociological basis, to discuss these matters with layman, clergyman, physician or educator sans stipend, honorarium or obligation.

Now, if I may do so self-respectingly, I want to clinch, beyond the possibility of rebuttal, the statement that intelligent, right-thinking and right-acting people, to my own surprise as much as anyone's, agree substantially with all that I have said or all that I shall say in all of these books.

Going further, I will say that, without effort of my own to find out, I have the facts to show that men and women of the highest college, university and experiential culture agree with surprising unanimity with the conclusions arrived

at, while those who disagree fundamentally are almost unknown and those who disagree as to details are a very insignificant minority.

The following brief statements are taken somewhat at random from hundreds that are almost identical, from people as worthy in every way as those whom I have quoted. Naturally, these being private communications, the names are not attached; yet I know that in the majority of instances the author of the comment would not, were it really desirable or helpful, hesitate to acknowledge to the public his or her statement over his or her own signature. None of the many favorable comments of the lay and medical press are here quoted. To my knowledge no unfavorable ones have appeared since those published in my recent book.

The comments below are without exception from men and women whose opinions carry much weight in higher education, in medicine, in theology, in ethics, in sociology. The characters of the writers are, so far as known, approved unreservedly by our critical public; and, further, they are such people as I, who know them better than the public does, would consider suitable companions, teachers and examples for my own children.

The first excerpt is from a physician who has made an exhaustive study of sex and has written several books on sex instruction for the young. He says, "I go to Ayer this week. I shall probably be busy talking to the soldiers for some months.

"Your book is a revelation. It is by far the best of its kind that I have read. To be sure, there are not many if any just of its kind. You are so truthfully bold and hold to the psychology of sex in its normal aspects.

"Too, too long have our profession been cowardly or timid in telling the truth about woman's sex nature. Of course, not many medical men realize or are so temperamentally constituted that they can find out the truth. A woman's intuitions or ancestrally guided instincts are such that she invariably knows whom to trust and whom to be silent or evasive with on the matter of her sexual feelings and emotions.

"You have accumulated a mass of valuable information

which will be of tremendous value to the present and future generations."

A lawyer from across the continent writes, "I have just received a copy of your book, 'Rational Sex Ethics,' which I have read with considerable interest. If such information as it contains could be presented to people so they would receive it before it was too late, a world of good could be done. I have made a considerable study of sociological questions and have made several investigations of different kinds and know how hard it is to obtain the information you have set forth in your book, so I am just sending herewith my answers to your questions to add to your collection and to assist you in making your deductions. So far as my experience has been and as far as I can see, the examples given are all typical. I trust your good work will continue."

The following is from a Ph.D., who is a university teacher: "I have just become acquainted with your book, on 'Rational Sex Ethics' which seems to me the best treatment of the subject since Havelock Ellis, and in compactness and general utility your work surpasses his. I offer you a little account of my own sex history. It is not different in its general outlines from many of those contained in your book, but perhaps you will be interested in adding this to the material you are collecting for further studies along the same line. . . . That which was specifically new to me in your book was the treatment of masturbation and the question of intercourse during pregnancy. The undesirable character and possible harmful effects of douches or of withdrawal as methods of preventing conception were only vaguely suggested to me before. My own impulse is to consider the satisfaction of the woman as the prime requisite of the man's own highest happiness as well as of hers. I understand the great necessity of the man's being delicate toward the woman and very considerate, especially during the first days of marriage."

An eminent divine says: "With your protest against scare literature, your appeal for reasonable sex instruction, and especially your sane counsel regarding sex relations during marriage, I surely agree most heartily.

"I suppose that it is true that the secretions of the male glands perform not only a function in procreation but also in body-building; therefore masturbation in males, if it is continued, may result in a serious loss of virility. That is good science, isn't it? On the other hand, promiscuous intercourse is deadly business, and if an occasional auto-relief helps, it has done good rather than harm. The danger in your counsel is that one might think it was a decided lowering of requirements of self-control. I do not understand it so. Your counsel to married people is right and wise. Spread it in every way you can. You have a real gospel here. My experience as a minister has brought me in contact with hells in homes where a bit of sound sense would have fixed it right. Keep saying what you do about sex relations in the married state.

"Now the only word I have which is not written happily is concerning the arrangement of your material. There is a lot of it that is too technical. The average man who is having his sex problem in marriage doesn't know neuroses from the vernal equinox. I wish you could write a book, leaving Freud and all the rest of them out, and put your message clearly, concisely and mightily practical. You have written too much for professional people; your lingo is full of the laboratory. Make it simple and straight. I don't like to find fault; but I found your book too technical and therefore bewildering. I would rather have pages 101 to 104 all alone than a hundred others.

"I want to see what you write and will read it, and let me say that the preface to your 'R. S. E.' is one of the finest I ever read. Mrs. R. ought to be proud of it."

A professor of sociology says: "I have just had the pleasure of reading your very interesting book, 'R. S. E.' You have unquestionably done the world a great service in giving this information to the public. I have done quite a little reading on the sex question and have also made some systematic observations, and find myself in agreement with nearly all you say. I have wondered if you were not a little too optimistic about the possibility of bringing a married couple out of harmony sexually, back into harmony

sexually, and in minimizing the great strength of the somewhat promiscuous sexual nature of at least a large number of individuals. However, I respect your experience and your data. I only hope you are not too optimistic. If not, then you are bringing the world a wonderful message."

An extract of a letter from a friend in the far West, whom I have never seen, who was asked to write me by another friend whom I have never seen: "When I received your letter the other day, I asked my friend how he became acquainted with you and told him that I had communicated with you and received some rather unusual letters. He replied that he was not surprised and that he surmised that you were rather an unusual man. 'And what did he say ailed you?' 'He said he thought I ought to get married.' 'That's just what my wife and I think, but we did not know how to set about telling you.' 'But how did you get acquainted with Dr. R.? You have not told me!' 'To tell you the truth, I am not acquainted with him, but I chanced to pick up a book of his, and some things he said did a lot to straighten out some matters for us, my wife and I, and we thought there was sound reasoning in some of the rest. I told him I should like very much to see the book and read it. He replied that he would be glad to let me have it as soon as his brother was through with it, to whom he had sent it.

"Since the ice was broken, I asked him in what the book had helped them, and he said he guessed oftentimes a man and woman did not understand each other or themselves either very well and that it sometimes led to considerable lack of satisfaction.

"The words, 'cleaner, more moral,' I have used when I really should have used the word 'continent.' So long as a man does not debauch himself by illicit intercourse and indulges in auto-crotism as a last desperate measure of relief, I do not consider that morality or ethics enter into the matter at all."

From the Navy: "You may be interested to know how your old patient and friend is progressing.

"As to my health, physical condition and nerve, the fact

that I am one of the officers of a 16,000-ton naval transport speaks for itself.

"I brought your book aboard and it has almost been the rounds of the ship. Indeed, I have at this moment a waiting-list with six names on it.

"The officers of the Medical Corps have all read it and, while it has certainly evoked a storm of discussion, it has been thoroughly approved."

The following is from a teacher: "For me to say that I think you have written a most wonderful book only partially expresses my conviction in the matter. In this letter I am not going to attempt to tell you one small portion of the things I wish to regarding the value of the study that you have made, and the impression which it has made upon me. I have done not a little reading along these lines, feeling it obligatory in connection with my work with these boys; but from no one of the books, nor from all of them put together, have I received one hundredth part of the help which I have from your own frank discussion. . . . You have added a wonderful treatise to the discussion of the subject and one that should receive and probably will receive the widest consideration from your own profession, as well as from parents and teachers who are fortunate enough to learn of the existence of the book. . . . Already it has helped me in dealing with these boys, and with one in particular. I have already advised several married as well as unmarried men of the book. I am grateful for much help on a severe question for those dealing with boys."

The following letter is from a man in Government service: "I have just finished your recent book, 'Rational Sex Ethics, Further Considerations,' and wish to say that both my wife and myself are entirely in agreement with the principles you set forth. After reading your first book, 'Rational Sex Ethics,' I often thought of writing you and stating that I believed in the soundness of your reasoning, but refrained from so doing because it did not seem to me that anything I might say would be of any value. I have read many of the more recent American books and know some of the works of Forel and Freud, and think most highly of the works of

Forel. I have had some most interesting talks with two friends who are doctors, about Forel; so, in a way, I may be somewhat prejudiced in his favor. When I read your books, however, I was most pleased with your style and reasoning and believe that you have the most rational presentation of the subject I have seen.

"Now my only excuse for writing you is that, since you have been somewhat (and I think unjustly) criticised because some of your cases are taken from individuals who have come under the care of a physician, you might be anxious to secure more cases from individuals who are considered normal. If you do, I should be willing to undertake to secure a few such cases, and both my wife and myself will give our cases. I would not wish you to think that any of the cases which I might be able to collect would in any way be different from the ones which you have already published. The only difference which they might present is that the individuals, either because of study or other outside influence, have seen the folly of their early training (or lack of training) and mended their ways accordingly. It may be well to say that my wife and I have been married for nine years and that we have four fine, robust boys. It may also be of some interest for you to know that one of our greatest problems is to avoid conception as, for many reasons, we believe that it would be very unwise for us to have any more children at this time.

"I have been in the employ of the Government for more than ten years and, while I have no complaints to make as to my salary, it is not sufficient to enable us to live in the manner which we feel we should and lay aside enough money to give our children the advantages they should have. Many of my friends are in the same fix, and it would be a most desirable thing if law and ethics could be so modified as to make it possible for men of your training and high morals to make public your knowledge of how to prevent conception. I am perfectly aware of the other side of this question, but I am also absolutely convinced that many of the marriages which end unsatisfactorily after a number of happy years when children were welcome do so because the individuals concerned

do not know how to prevent conception and still have satisfactory intercourse. Personally, we have never found an entirely satisfactory solution of this problem; but we are certain that it will not be a cause of any misunderstanding between us."

There is much in this letter, and the reader should refer to it again when reading the chapter on birth control.

Very likely no misunderstandings will occur in the case above. I have known many similar where there were none; but soon or late, invariably unless the problem was solved so that there was mutual satisfaction, one or both of the parties would acquire a neurosis, while both would surely become less efficient and would lose much of the joy of life.

Here are some recent letters:

"In your 'Rational Sex Ethics,' which has recently come to my notice, you mention other smaller books; but, so far as I discover, you do not give the names, scope or price nor indicate where they may be obtained.

"I have a daughter aged thirty, unmarried, who needs, I believe, the knowledge which it is the purpose of the above-named book to impart. Probably a more condensed statement would be preferable, and if you have it, please let me know fully in regard to it. . . .

"I trust you will pardon this imposition, but perhaps it is one of the penalties of doing good work in the world.

"Thanking you for the knowledge I have gained from your work and for your consideration of the above request, and assuring you of my desire to reciprocate or, if that isn't possible, to pass along to some one else, I am, &c."

"I have been greatly interested in your 'R. S. E.' In aid of the cause I should be glad, if desired, to contribute my history: but at any event I should like to propose a few ideas which are running through my head in the way of the connection between sex interests and the hours of industry.

"I have been investigating the mind of the working man and find that everywhere the worker has an inordinate interest in his sex conquests and that sex matters are, in one form or another, in his mind almost continually. My conclusions

are submitted for your criticism if they seem at all worthy of your notice.

"Industry affects the sex and moral situation in at least two ways, through fatigue and through refusal of the opportunity (to the worker) to express himself in his work. Thus, in a steel town, known to be a 'model,' the manifestly bad moral situation seems to me to be caused by the fact that a very young man can early come to earn enough to support a wife. He marries a very young person and then proceeds to work long hours. These long hours give his young wife a lot of time on her hands in a town with very few serious interests. They also tend to make the husband too weary to give his wife the satisfaction she is likely to crave. The result is a considerable number of affairs between the unmarried young men and the married women, with a high divorce rate for the community.

"I am told that all the features of this situation are very marked in B—, M—, where the work is very severe. There seems to be a general impression that the large number of colored men there who dress well but do nothing are one of the results."

Note.—My correspondent's observations are not confined to one section nor to one class. What he observes among laborers and their wives as leading to a bad moral situation is a very constant factor among middle-aged, well-to-do business men and their wives.

The man is compelled, by his wife's desire to shine in society, to increase his income by long hours of mental labor, or, lured by Nibelungen gold, he forgets Venus and his nuptial vows. Overworked and harassed, he fails to give his wife the satisfaction she craves but never alludes to. She has a round of social activities but no hard work. "Satan finds some mischief still for idle hands to do." Illicit affairs are inviting to a woman who has plenty of time, money to spend and a husband who spends long hours and all his energy at the office.

An overworked man and an idle woman will not stay long happily married, whether the man toils with his hands or with

his brain, and whether the woman idles her time at the cheap picture show or the functions of the "400."

Those who are so confident that woman is a sex slave to man might profitably consider what both my correspondent and I observe to be the fate of the idle woman, whatever her educational qualifications or her social status.

As I said in the Preface, I wrote a book for young women—one such as I wish my wife could have had thirty-five years ago, the substance of which I have taught to my own daughter and to many other young women, with acknowledged and observed benefit; but this book was manifestly too direct in its utterances and too plain in its teachings for universal distribution while authorities are as they are and the public mind is as it is. I could truthfully and self-respectingly write nothing different. During the year that this manuscript has been in existence, my curiosity as to how this would be received if published has gotten the better of me, and I have allowed a few men and a good many women to read it.

Though some of those who have discussed this manuscript verbally with me have criticised the policy of publishing, all have agreed that such a book ought to pass through the hands of all young women. From those who have written me on the subject, I select from the letters of one man and two women. The man believes that such a book might be good for selected cases only; but I naturally agree with the women that it would do no harm to any and some good to all.

"In reading your MS. I kept coming across sentences which made me feel that one alone was worth a dozen times the price of the whole book. In fact, every section is a mine of richness; and this makes me all the more wish you could take the time to revise it quite a bit. If the good wife and you could sit down together and condense and rearrange and remodel somewhat I think the book would be much more effective.

"I heartily agree that the untechnical, human, almost chatty method of writing is admirably suited to the subject, and I would not suggest losing any of those qualities

in the revising,—not a bit; but I do think that at present it shows the result of the piecemeal way in which it has had to be written, just because you have such a full and varied life. If you could put it off till your February lull comes, might it not be worth while? And yet, of course, I am eager for the thing to get into print, especially as it can only reach the layman by percolating through the professions, and that is a slow process,—so slow it makes me ache to think of it, in the face of the tragic need of thousands of blundering men and women.”

“We enjoyed very much reading your MSS., for we do agree so heartily with all you say, and we realize the urgent need of such books. Do find time to go over them a bit, for I do not think they come up, in form or clearness, to your published books; and it is a pity to hurry over such important work and what will, I feel sure, reach a great number of readers.

“The only thing I could suggest, would be to take a little time somewhere in the chapters to young girls or young wives to make them realize the great joys and sexual pleasure possible in happy married life. I think that many girls believe, as I did, that they get all their sexual pleasure during their first few months of married life, and that gradually they lose all that and ‘settle down’ to very prosaic existence. They do not understand that there is an art of love to be cultivated and that a thorough knowledge of it leads to great pleasure all their lives—besides drawing them infinitely closer to their husbands.

“I think that young wives need this emphasized so that when children come, and ailments and household cares, they won’t just drift along and forget what this side of life can mean to them.

“Girls love to idealize things, and with the thought you give them, that they must not feel ashamed of sexual things, I think that they should be urged to idealize the sex side of married life, and feel that it is worth working for and waiting for.”

"I have read these three articles with great interest, especially the one on girls. You wanted my very frank reactions, and so I will give them, since we agree so splendidly to disagree. I think those three cases you bunch into one give the details that, where they might do no end of good to some girls, would tend to let down the moral fibre of and also be rather suggestive to other girls; and so I should think that sort of detail ought to be preserved for individuals who need it.

"As to freedom versus Puritanical strictness of relations between young boys and girls, I think you ought to mention somewhere, and I did not notice it if you have done so, that the average young man, much as he may enjoy certain liberties, and flattered as he may feel that his 'best girl' might allow him the pleasure of kissing or hugging her once in a while, really has a stronger, higher regard for the strict girl than for the unstrict. It seems to me that you ought to stress the fact that a girl who does this to hold her fellow, as she is doubtless often tempted to do, is laying a foundation for jealousy on his part later, because he will certainly reason that if she was easy of access to him she will be to others that she thinks favorably of. In many cases that have consulted me confidentially this point about lack of strictness laying the basis of future jealousy has come out over and over again.

"You certainly have a message and a very important one, and I am surprised and delighted to see how very effectively you put it. One of the chief assets that must make you heard and confided in is the incidental personal allusions to your own family. Your appreciation of Mrs. Robie is touching, and I cannot help wondering if your indebtedness to her does not go even deeper than you think, both as to matter and style, though I know nothing of this, since I have met Mrs. R. but once and that in the most formal way at some gathering at my house. Women are a lot wiser about these things than we are, and I cannot but suspect that you have a muse at home that you owe a lot to, although this implies no derogation to your own remarkable sagacity and insight and perspicuity of statement.

“I am still not fully convinced of your auto-erotism because I think kind Nature relieves excessive tension, and I also believe that the endurance of tension is a test of character and that it is the source or raw material out of which all sublimations are made. I hold that intense mental activity of any kind, even moderate interest, sets a backfire, and that absence of topics of enthusiasm is a distinct aphrodisiac. Do not forget that the great work of the world has been done in a state of mental erethism, that is, the great advance steps.”

Since these three above communications came at about the same time and are all concerning the same MS., which appears later in this volume as “R. S. E. for Young Women,” I was somewhat amused. Of course the MS. did need remodelling, and I have done this slightly; but, since I dislike to touch anything I have once written, and since there are so many things which I feel ought to go into other parts of the book but which could not, were I to devote much time to what I had already written, I have only polished up the roughest places a little. I have acted on the excellent suggestion of one correspondent and tried to make clear to young wives the legitimate idealization of the sexual relation in marriage, and have attempted, in response to the other excellent criticism, to impress upon young women the necessity of their being very strict in their relations with young men before engagement and very circumspect in their relations after that event.

I was amused, since the ladies both criticised the disconnected, slipshod form of the hastily prepared MS., though both were enthusiastic as to the content. The man justly criticises the content, thinks my work, on the whole, of considerable value, but has unstinted praise for my method of presentation, though he is suspicious that my wife is the “power behind the throne” and that to this modern, material muse I owe much matter and form. I certainly do, but not in just the way he thinks. Of this, more anon. You see, I don’t come in for much glory in any case, with regard to this particular piece of writing. However, since I have been confidential always, and since personal allusions and refer-

ences to one's family are permissible, at least according to this correspondent, let me go farther than on former occasions. The MS. referred to was written in a tremendous hurry, when I was not in best form, having just finished one book and being occupied with the many details incident to leaving home, as I then expected daily to be called from the Reserve into active service.

Mrs. Robie has often been mentioned by me as a helper and source of inspiration. In a sense she far transcends the classical Muses. She is so often referred to by correspondents who know her and by those who have never seen her that I am going to give a more definite idea of her part and influence in all my writings.

To begin with, she knew the first book pretty well, since she typewrote it all from rough drafts made at odd moments or from dictation when the mood was on me.

I was from the first convinced that I ought to publish the book. She was at first opposed, then wavering between two opinions, then acquiescent. To illustrate the transition in her mind, let me cite an incident. At one time I had to leave her at home to run the sanitarium while I went to my Vermont farms to attend to necessary duties. Previous to my departure we had a rather heated discussion concerning the advisability of seeking a publisher for my MS. I contended that, since the substance of the book had been of unquestioned value to very many individuals, it would prove valuable to a larger audience and should go to the public, regardless of any self-consciousness on our part or fears that I would be charged with indelicacy or my motives misinterpreted. She contended that such misinterpretation would be certain, that the book would not be understood and that I was, perhaps, over-enthusiastic in my estimate of the good that it would do. One or two early critics had feared that it would be like "letting down the bars," would have a tendency to lessen self-control, rather than, as I had always claimed, serve to foster and strengthen a rational idealism and enhance personal and social purity.

We parted at loggerheads in the discussion. I had been at the farm but three days when I received a special delivery

letter from Mrs. R., reading as follows: "A lady has come in here who is suffering very much mentally. I have sounded her enough to know that she is greatly in need of your ideas. You had better make what sacrifices are necessary at the farm and come home at once and attend to her case." Mrs. R.'s diagnosis proved correct. The case did need my most radical ideas. Recovery was rapid and uneventful.

For long Mrs. R. and I were agreed as to the treatment of individual cases and as to the advice to be given to individual young men and women, but the influence of old systems and dogma had a more lasting hold on her than on me, though I admit that for a time they influenced me greatly. She gradually became reconciled to the possibility of unpleasant notoriety and finally thought the alleviation of many evils by education in sexual matters more important than personal considerations. As I said in the second book, she has seen so many sufferers relieved by these ideas that she has become an enthusiastic advocate of the further publication of my views. Of late she has even made some suggestions, like the one which forms the text of a chapter in the book for girls. She is often initially critical of my form of expression but ultimately docile and writes what I say, though I usually defer to her judgment in everything that pertains to orthography or syntax. If you find a "would" where there should be a "should" or *vice versa*, or the wrong tense or the wrong number, for Heaven's sake lay that to her; I disclaim all responsibility. So far, her many attempts have been ineffectual to modify my ordinary form of expression, not that I object to hers, for I have tried for fifteen years to obtain her consent to allow the public to see what hers is like.

I have urged her to collaborate with me in writing a book, nominally fiction, to me stranger than any fiction, embodying the actual facts of our individual and associated lives. So far she has resisted all my persuasiveness in this direction; but I have hopes that after this book is completed she will consent to take a personal part in my next literary venture, if I make one, though I doubt if this would please my present publishers or any others, and we might have to pub-

lish the book ourselves or turn the MS. over as a legacy to our children and grandchildren.

A lady who has written books of sex instruction for young people, and who has devoted much earnest thought and study to sociological subjects, writes as follows:

"I am glad that you have put this second volume out into the world. . . . I fancy that a very large number of people in middle life would say as I do on reading that book, 'If only I had known all this fifteen or twenty years ago!' Your two books together have been the final touch in forming my conclusion that I would revise the paragraph on masturbation in the reprint of my book which is now in press. . . . I have become convinced that everybody owes it to the younger generation to eliminate the traditional attitude about autoerotism. . . ."

"The . . . book is surely an amazing thing. Yours and his are in a class by themselves. His and your new one should be in the hands of every newly married couple, and before marriage, too. They would fairly revolutionize marriage, I believe; and Heaven knows it needs it."

Brief extracts from the letters of an unknown female correspondent, calculated to contradict the assertion that woman is a sex slave:

"Is there any reason known to medical science why an unmarried woman forty-four years of age, whose life has been spent in educational and religious work, should have her usefulness and her happiness endangered or greatly lessened by the appeal of sex? There is no treatment or surgical operation which the sufferer would not undergo in order to obtain relief. . . ."

"Permit me to express gratitude for your kind and prompt reply to my letter. Your letter gives hopes and is the only frank recognition I have ever seen of the very gravest problem our civilization has to solve."

An offer from a sociologist and university professor: "About three years ago, I ran across your book, 'R. S. E.,' at the University of Chicago, Psychological Seminary Library, and read it nearly through. I thought it a very commendable piece of work. Unfortunately it cannot have

a very wide circulation among intelligent adult persons who would profit by it in various respects. . . . This seems to me to be a hopeful direction of investigation, if carefully pursued. Its difficulties are appalling, almost overwhelming. . . . It has occurred to me that perhaps by chance I might be able to help you in this respect. . . . Therefore, I am voluntarily offering to furnish you confidentially with what data I am able to collect and produce with regard to my own and other sex histories. . . . You may use this for any scientific purpose, as you used other like material in your 'R. S. E.' I promise, on my part, voluntary, free, conscientious and detailed results. Although I have considerable personal interest in sex subjects, I have not the slightest reason for thinking that such matters occupy more of my experience than they do of most other men. Hence it is not a morbid propensity that prompts me to make this offer. It is simply my interest in rational investigation of the sexual realm that makes me willing to help in an especially difficult enterprise."

The above correspondent, after his generous offer, in order that I might have no question as to his character and standing, referred me to a number of very prominent people.

I have many recent letters which indicate that our foremost educators are looking favorably on any rational attempt to solve the problems of sex for those who are pursuing courses in liberal culture. Here is one:

"I read your earlier book on 'Rational Sex Ethics' with the greatest interest and found that my own thinking on a number of phases of this subject was clarified greatly by the book. I now have your latest volume which I have read through carefully.

"I do not see any escape from the logic of your position, based as it is upon the thorough-going research and the accumulation of data from which you have made your deductions.

"The whole subject is one about which I have been more troubled than I have about any other phase of the College's responsibility for the period of adolescence. The emotional

upset of this period manifests itself in all sorts of unexpected and oftentimes deplorable incidents, many of which are a matter of confidence between the boy and the President or the Dean. If there were no other factors concerned than merely the scholastic work of the undergraduate the subject would be one which deserved the fullest attention on the part of all college authorities.

"If the economic system or the distribution of wealth allowed that the men of college age might marry and if it were possible under the conditions of American life for girls who wished to marry, to marry earlier, I have no question but what we should avoid many of the exotic and deleterious conditions of our social life which too largely prevail.

"I am in thorough agreement with you, likewise, about the evil effects of the alarmist literature which is spread about among college men and also, I presume, among college girls. It seems to me, moreover, that the adherence to the highest principles of morality nevertheless does not require that people who, in the simple process of being natural human beings, make mistakes should be outlawed from society at large nor, what is worse, given a mental concept in regard to themselves which forces them always to feel that whether others know it or not they have been hopelessly demeaned.

"I am more puzzled along this whole line than I can well say for it is so easy to be misunderstood and so simple to seem to give endorsement to things quite different from what one believes in. Somehow I wish that we could get a combination at work of emphasis, on the one hand, on the finest scrupulousness in personal conduct while, on the other hand, there should be a far greater understanding and sympathy with the exceptions to this among both girls and men when they come about from perfectly natural causes.

"It seems to me that this is the objective you have in mind and I certainly am in agreement with you so far as I am qualified to judge upon the subject at all."

These statements must mean something. I have known some of the writers for thirty-five years. Some have written me their life stories without acquaintance or solicitation, but are well-known people with unblemished characters.

Some, as you notice, think that they have been helped and that the public would be helped by studies such as mine; and they wish to encourage and assist further work along the same lines.

Actions sometimes speak louder than words, so I will describe a few actions and quote some conversations in this connection.

I gave a book to a woman whom I have known for thirty years, a highly esteemed friend of the family. An extreme reserve on her part and the lack of apparent occasion for it had prevented my ever discussing these matters with her; but when she had marriageable daughters I thought it might be well for her to read such a book. I have never discussed the book with her, but I learned that after her eldest daughter became engaged she gave her the book to read. Further comment is unnecessary.

A cultured woman whom I have known and often prescribed for for twenty years asked me to talk over sex matters with her adolescent son. She said: "His father will not and I cannot talk to him on this subject. Your book was loaned me by Dr. ——. I read it with interest and profit, and I thought that I wanted the man who could write such a book as that to have charge of my boy's sex education; and I hope you will say to him just what you think is necessary."

A short time ago I was talking with a patient who suffered from migraine and other nervous symptoms which did not yield to medicine. I told her some things about the sexual relation which she admitted she did not know. A few days since I saw her and asked her if she had had any more migraine. "None at all since I talked with you; but what you said was so valuable and so easily forgotten that you ought to write it out in book form." I replied that I had written two books on this subject and was trying to get time to write a third. She then said: "I want to read them if you will let me, and I also want my husband to read them." This woman is college-bred and refined.

A young married woman with several children, whose husband became practically impotent some years ago, has since

suffered from many nervous symptoms and particularly from an increasing insomnia. This woman is as refined, virtuous and wholesome as any woman I know; yet she had gotten so attached to the physical expression of love with her husband that she could not give it up without intense suffering and increasing malaise. Her husband's impotence was irremediable. Knowing her to be a reasonable woman, I told her there was but one sensible way out of the difficulty, namely, to resort to auto-erotism frequently enough to quiet her desires and relieve her symptoms. She readily accepted my advice, whereat the symptoms abated and the insomnia ceased. These matters were talked over in her husband's presence without any more diffidence on their part or mine than there would have been if we had been discussing the children's diet or the treatment of rheumatism. We are as good friends as ever and I still prescribe for them.

A man well along in life, after worry and sickness, became impotent. His wife thought, like many others in the same circumstances, that his cessation of attentions meant that he was going with some other woman. She was suffering greatly from desire and he because of his inability to satisfy it and because of her misjudgment of him. They were led to a perfect understanding, and his disease was successfully treated, whereupon his potency returned in a measure and they became as happy as formerly. The necessary discussions led to no disturbance of our friendly or professional relations.

A physician whom I know slightly and whose reputation is international, said to me: "I have read your '*R. S. E.*,' and it is the most sensible book I have seen. I have believed in and advised similar doctrines for twenty-five years." He cited more than twenty cases, all very similar to case histories given in that book.

Another physician, who read the MS. of "*R. S. E. for Young Women*" said: "It is the most sensible thing I have seen, and I believe every young woman should read it."

Another physician said: "I agree with your conclusions and approve of your remedies. There is great need for work of this kind,"

Another physician says: "I avoided this subject for many years, yielding to the popular notion. I now see that it would have helped much in my own family and in others if I had studied this subject and used your ideas or similar ones."

Another physician says: "I gave my boy your book, and I want another for myself." Later he told me that he had loaned this repeatedly to women patients who were ignorant of sex matters and that they were invariably grateful, professing to have been helped by it in their problems.

A friend told me that a mutual friend, a physician (one whom I supposed the most conservative possible) said to him: "The chief thing that he (meaning me) has done is to abolish the sex tabu and to bring these questions out into the open, where they can be talked about as they ought to be, just like other questions."

A man who owned a copy of my book left it where by turns an office force of elderly spinsters surreptitiously read it. He said to the oldest and wisest of them, when he observed her reading it: "Well, what do you think of his ideas?" She replied: "His ideas are excellent and beyond criticism, but they come too late for me."

A friend of my own age told me of his wife's condition, which had baffled several expert physicians whom she had consulted concerning various supposedly serious, though indefinable and intangible symptoms. This condition had been going on several years, since she ceased menstruating. At that time she announced that it was not proper to continue longer such youthful practices as sex relations. She, from a pleasant, cheerful, companionable woman, had become fretful and nagging to husband and children. She was restless and desirous of change and excitement. Our conversation was not professional, but just a talk between old friends. After these disclosures I told him not to accept with finality the regimen under which he, at least, had been suffering intensely from repression, but to strive to reform conditions through the use of a little of his known knowledge of feminine psychology. I told him to plan a courtship as carefully as he did before his marriage thirty years ago, and to use all youthful

wiles and adult art to make his wife love him, without mentioning to her or calling attention, in any way, to the physical sex relation. During the course of this second courtship, I told him to manage to have his wife read about, or to have some friend tell her about the legitimacy of marital joys, and especially that it was perfectly natural and legitimate and usual for a woman to have sexual pleasure after the climacteric.

Some of you are already prepared to agree with me that, in the event of his conducting his campaign tactfully, my friendly, non-medical advice may help him to cure the symptoms that a number of specialists have failed to relieve, and thus restore her disposition and his equilibrium. Personally, I haven't a doubt of the outcome.

I have always associated non-professionally, and had relations professionally with people who were considered eminently respectable and self-respecting. I think that they are still self-respecting and I know that I am. Evidently the sex affairs of men and women can be discussed with second or third parties without detraction from cordial and friendly relations and without professional detriment. There is certainly need of this talk and explanation while there is the invariable admission of ignorance of many essential factors contributory to health, happiness and right living from friend and patient alike. Without exception all have professed to receive benefit from what they generously called my superior knowledge of these matters. If they have benefitted in many ways and their characters have not suffered, I, in turn, have gained much valuable knowledge, and I trust that my character has not suffered. At least I have talked in churches whose pastors were cognizant of my work. I have had many young women, whose mothers knew of my studies, entrusted to my care. I have had the honor to be invited guest in hundreds of refined homes in many different states.

I know that the bugbear which led to whispered references to sex has been already abolished for many of my readers; but I say these things for the benefit of those who have not yet shaken off the old traditions,

After reading these statements of fact, it may be interesting to read the fate that was predicted for my studies and for myself as late as 1912, when, after allowing a distinguished scientist to read the MS. of my first book, I received from him the following letter:

“MY DEAR DR. ROBIE,

“I am returning your manuscript which I have read with much interest. I agree in the main with your views as they relate to the Freudian theories but I cannot see why you think that they are largely in agreement with Freud. I should say that they were diametrically opposed to the Freudian theories. You only seem to me to agree with him insofar as you incline to refer the psycho-neuroses to sexual etiological factors, and then I do not understand that you consider this universal, as Freud does.

“As to the chapter on the ‘Points of Contact,’ I think the general criticism will be that while you have found in all your cases certain sexual disturbing experiences, you have traced no connection between these disturbances and the symptoms as Freud always undertakes to do. The Freudians always endeavor to point out the close relations between the etiological factor and the resulting symptoms.

“I think you are going to find it difficult to find a publisher in this country, as we are much more chary about publishing such matters than they are in Germany, and as you do not work out the connection between the symptoms and the previous experiences, the critics will say that the publication of the histories, particularly the long case of Mrs. R. C., is unjustifiable. That is a risk which you and the publisher will have to run. You will also have to run the gamut of criticism on your view on auto-erotism, as that will be criticised not on medical but on ethical grounds.

“You must not overlook the pragmatic side; namely, that no matter what medical facts may be, as long as there is a social, ethical conscience, any man who runs counter to it will be ashamed to admit his own life to public criticism and, being ashamed, he will lose his own self-respect and the respect of the community. This becomes a pragmatic ques-

tion. The medical side is only one side. You cannot, I think, publish your cases in their present form. You will lose more than you will gain.

"As you wanted to know my view point I mention these criticisms quite frankly.

"Thanking you for the opportunity of reading your manuscript, I remain,

"Very truly yours."

My reply to this letter follows:

DEAR DR. X.

I thank you very much for your trouble taken in reading the manuscript and for your very frank, expected, and according to all present standards, justifiable criticism. I say that I agree in the main with Freud, since he attributes neuroses and psycho-neuroses to sexual causes. While I do not consider this universally true, and while I recognize that anything else about which people are secretive, ashamed and obliged from public opinion to exert repression, may just as well be a cause or the cause for these troubles, I am convinced that most neuroses are and will be due to sexual anomalies as long as our present ecclesiastically determined public conscience in sex matters continues to exist. Then I think him much nearer right in his views of infantile and child sexuality than the older writers, though as you have seen I disagree on many points. To me, about everything he says seems to center around the sexual theories and the sexual causation of the neuroses, &c. Therefore I say that I agree with him in the main, though I dislike his sweeping statements, the "holier than thou" attitude of his co-workers, the fragile foundation of much of his theory, and the unwarranted assumption present in many of his conclusions. Freud's greatest service to the community lies, in my opinion, in his compelling the attention of both physician and layman to the most vital of subjects, sex, of which we are more ignorant than of any other.

It seems just to assume that the sexual disturbing experiences caused the symptoms, since freeing the mind from these

troubles brought speedy relief invariably, while any other form of treatment in my hands or in other hands proved entirely useless or merely temporary. To work out a definite symptom depending on each sexual moment seemed to me too tedious and uncertain, entirely gratuitous from the pragmatic point of view I strive to adhere to, though this work is certainly of some scientific importance.

I expect criticism if I publish sex histories; others have had it, but Krafft-Ebing, Havelock Ellis, and Freud have published such and have been largely justified. Each has done this to establish certain truths different in the different instances. I select some thirty cases for publication, from the histories of about two hundred, most of whom we call normal people in every respect. I do this, paradoxical as it may seem to you who have read only a small portion of the manuscript, less from a medical or scientific than from an ethical motive; for it seems to me that, just now, correct sex ethics is of more importance to the race than ultra-psychological or medical questions. You could get only the barest outline of my views on auto-erotism and none of the proof or argument leading up to it from the portion of the manuscript which you read. Still, when it is all read and weighed, it will be criticised as long as the public conscience is as it is today. But I see our only sex salvation in a new public conscience modelled on the facts in the case. I am convinced that the right conception of these matters by the educated public would reduce prostitution, promiscuity, divorce, would promote happiness, longevity and usefulness and I am willing to be "the Goat." After all it does not seem irrational to try to present faithfully with practical, humanistic deductions, to an educated public of all professions what such men as Griesinger, Emminghaus, Ellis, Näcke, Sir James Paget, Erb, Fürbringer, Clouston, Sud-duth, Thiernach, Freud, and scores of others have brought with increasing insistence to the attention of the scientific world.

With all its crudities I am egotistic enough to feel that this work in the right hands would help somewhat toward healthful, ethical living and that has been the chief inspiration.

I realize the difficulties of getting a publisher to risk it and I expect discredit from the highest sources, and yet I am inclined to persist, or rather to try, for I have not as yet had the manuscript in the hands of any publisher.

Thanking you again for your kindly consideration, helpful suggestions and frank criticism, I am,

Sincerely,

W. F. ROBIE.

It will be noticed that this critic and prophet objected to the publication of my cases as they were. However, they were published just so; and concerning no other feature of the book have I been so frequently congratulated and felicitated as I have been for the valuable lessons thought to have been drawn from these faithful transcriptions.

CHAPTER I

A SEXUAL AUTOBIOGRAPHY

MY DEAR DR. ROBIE,—

July 5, 1919.

You will pardon the curtness of my address and my ignorance of your whereabouts—for when I, not being a member of the medical or legal profession, am forbidden to buy your books, how could I be legitimately expected to know where you are or much about you?

About three years ago, I ran across your book, "Rational Sex Ethics," at the U. of Chicago, Psychological Seminary Library, and read it nearly through. I thought it a very commendable piece of work. Unfortunately it cannot have very wide circulation among intelligent adult persons who could profit by it in various respects.

I understand through an announcement from your publishers that you have continued your studies along the sex line, and have increased the work in case studies and individual histories. This seems to me to be a hopeful direction of investigation, if carefully pursued. Its difficulties of course are appalling, almost overwhelming. The case history study applied to any line of human interest, to religion or intellectual development, for instance, is very difficult, as many of us have discovered. But its results are worth while.

One of the difficulties is to get people who will furnish intelligently rendered material that is typical of some group or class.

It has occurred to me that perhaps by chance I might be able to help you in this respect.

I have a good training in human studies, in sociology and related subjects. I am considered well-balanced mentally and temperamentally, my community standing is good (which can be ascertained from references I will give below); and I

have reason to believe that my life history is fairly typical of not a few intellectual persons. My observations and chance knowledge of the development of other individuals may be of some value also. By the way, I have for years lived up to Huxley's maxim, that truth is better than much profit.

Therefore, I am voluntarily offering to furnish you confidentially with what data I am able to collect and produce with regard to my own and to other sex histories. I would like some leisure to work this out, several months, perhaps, as I have not it prepared. You may use this for any scientific purpose, as you used other like material in your "Rational Sex Ethics." I promise on my part voluntary, free, conscientious, and detailed results.

Although I have considerable personal interest in sex subjects, I have not the slightest reason for thinking that such matters occupy more of my experience than they do of most other men—hence it is not a morbid propensity that prompts me to make this offer. It is simply my interest in rational investigation of the sexual realm that makes me willing to help in an especially difficult enterprise.

It may be that by this time you have concluded your investigations and will not publish more in the field. If so there is a possibility that you will know of someone who could conscientiously use such personal confessions and records as I am suggesting. If so you might forward this to such a party.

In any case, directions as to particular topics that are pertinent to needs, or form of statement, will of course be welcome.

I am somewhat of a writer myself, and will probably have some ability in proceeding, but suggestions are always welcome.

Now it is possible that for some reason this letter is a mere carrying of coals to Newcastle. If so I beg indulgence. We who are interested in any branch of the scientific study of man and society cannot be too generous in an immaterial way, and we sometimes make mistakes.

In such a spirit I am offering my aid.

Sincerely yours,

July 31, '19.

DEAR SIR:

Your letter was forwarded to me by my publishers, but I have been away or busy, so am just answering it. I thoroughly appreciate the spirit which leads you to volunteer this service, which I consider an altruistic effort of the highest order. It is in such disinterested efforts of its educated members that the race has its hope of comfort and betterment.

I have not concluded my investigations, but am even now trying to get time to write a book, partially promised for this fall, that can be placed by physicians and educators in the hands of suitable young people for their instruction. I propose to use, in connection with this, some material that I already have and some that has been promised by others who have written that they would "help out" from their private experiences, people whose motives were identical with yours. So, if you do send me any material it will be a favor if you will send it along a little at a time, as you get time for it, not wait to send it all together at the end.

I don't know that you have seen my second book, "Rational Sex Ethics, Further Investigations," published by Badger in 1918. This, I think, is more valuable than the first one. If you do not have access to this I will see that you get a copy.

I think that no directions are necessary as to procedure other than the outline in the book. but I always desire full notes on anything unusual in the sex experience and shall be very glad of any suggestions which may occur to you.

I will keep your letter on file. Thanking you, I am,

Respectfully,

W. F. ROBIE.

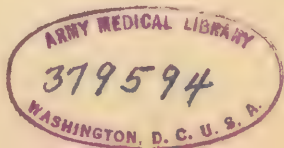
Aug. 29, 1919.

Dr. W. F. Robie,

Pine Terrace, Baldwinville, Mass.

DEAR DR. ROBIE,—

I have received your letter of Aug. 20. I am enclosing another installment, which I have had written for some days, and held for the purpose of thinking over its subject-



matter carefully before sending it to you. For I am seriously concerned to give a truthful and accurate, well ruminated, story or better history. My life-and-sex-history is not as interesting or remarkable as are those of many, many persons—not unless we look at the subjective aspects, almost poetical aspects. When taken as a whole it will loom quite brightly—but I aim that it shall be conscientious and accurate.

I cannot say quite so much for the form,—neither the mechanical nor the literary form are what I could make them by putting more time on them. But I believe they are such that the account is intelligible and readable—if not, with your suggestions, I will try to improve in these respects—and that I suppose is all that science requires.

Even in science Tolstoi's notion that it is better to know what to leave out than what to put in holds good. And time and work set close limits on the degree of expansion to which even the best things can be carried.

In my history I have regarded brevity as valuable; hence I have given only what seemed essentials—details could be furnished abundantly. In case there are points upon which you would like further material I shall be glad to furnish it.

It is my plan, after sketching my sexual-autobiography, to discuss a number of topics in light of my personal experience. You will see how I work this out in later installments.

Sincerely yours,

Dr. W. F. Robie,
Baldwinville, Mass.

MY DEAR DR. ROBIE,—

In the following pages I am bringing my narrative to a close, and also supplying certain observations in notes. I could, of course, expand the latter. I could take up any topics you desire.

It is with some reluctance that I tell my story, for you are the first person who has ever read or heard it. But if it will help you, you are welcome to it.

I received a copy of your book in due time. It seems to me very much worth while.

I shall be glad to hear from you at any time, and hope it may be possible to keep up our acquaintance. In the future I shall let you know something of myself, and I hope in a score of years to be able to finish my story, for scientific sexology, with a satisfactory record.

I would also be pleased to know more of your professional work than you incidentally have told.

With best wishes, and promises of continued remembrance,

Oct. 20, '19.

MY DEAR MR. —.

I have received and read with deep interest your final installment. I do not agree with you when you call it dull or commonplace. Not only has it distinct literary merit, but I believe it to be a document of much sociological and psychological value. With your permission I should like to use this, or the major part of it, just as it is written (except for changing the names of people, places, &c., enough to camouflage the author), in a future book, my forthcoming one, perhaps, as a basis for the discussion of some of the questions raised by this faithful transcription of your social and sex experiences. So far as I can remember, our views are very similar if not identical; and I believe that many thinking men and women have arrived at similar conclusions, though few have the courage to say so. I don't believe we shall find anything that will conserve love and the home, increase happiness and foster progress as much as the conventions; but they unquestionably do often work injustice, and they must be supplemented to prevent this. I can conceive of no possible way of doing this except along lines I have worked out, and with which your experiences and reason fully agree. Your Autobiography suggests points which I propose to take up, and after I have done so I will send you the manuscript. Further comments from you then or at any time would be desirable. I am too busy at present to attempt this. I am very glad to have you have the book, and wish

you to feel under no obligations whatever. I now have only time to volunteer a little advice. You should soon find some way of overcoming the obstacles which have prevented your finding the mate you have been seeking. It is deterrent to your progress and prejudicial to your health and happiness to remain alone. It is an injustice greater still to the one woman whom you might make supremely happy and who, in turn, would make you so. At 22 mating is the chief business of life, at 30 it is an inescapable obligation to one's self and to one other self and to society. Difficulties I know there are, but they are not insurmountable. Look about you when at home, still more so when away, make something happen soon. You know pretty well what you want; when you find it, persist till you get it. If you go to New York City, which is not very far from here, come and see me. I can now, on the instant, think of four most desirable young women. Perhaps none of them would have you; perhaps you would have no one of them, but I know that every one of them would give worlds to marry if the right men appeared, men neither frivolous nor immoral, but capable, purposeful and affectionate. You are eligible on all these counts. Tact and personal charm in you would have to suit one of these women, and the same in her would have to suit you for mutual love to ensue. I can answer as to the virtue, womanliness, culture, high purpose, beauty and charm of all these young women. One of them is 30, was the wife of a lawyer who died 3 years ago. She has no children, has liberal culture, is an accomplished singer, is a blonde, in dress and appearance very æsthetic. One is a trained nurse, also 30, unmarried, three years of college, intellectual, and calculated to make a devoted wife and perfect mother. One, 27 or 28, a Wellesley graduate, has taught and worked, is intellectual, vivacious and very beautiful.

The other, 24 or 25, a Smith graduate, now in psychological work, an honor woman of unusually brilliant mind, rather demure and quiet, but a charming companion, and with all the instincts and capabilities of a perfect wife and mother.

I know these girls all well enough to know that they all

long for the undivided love of a clean, capable man, one to whom they can give their souls and bodies without reservation.

Of course, love is subtle and elusive, and the externals have to catch the eye or some sense, or it is no go.

You may know of scores just like them; but I say look there or here or somewhere till you find the one you want; and don't take "no" for an answer unless she says it every day for at least six months.

I have no brief for any matrimonial agencies, though I often wish I had time to run one of my own; but, my young friend, you see that my disposition is good to facilitate all such matters, and to felicitate as well as to facilitate. If you happen this way, look me up and stay with us a few days. We can swap ideas, and I shall be pleased to show you all of the above who may be at the time accessible.

Sincerely,

W. F. ROBIE.

October 24, 1919.

MY DEAR DOCTOR ROBIE,

Certainly your letter of October 20 pleased me. It suggests rather lengthy communication, had I the time, and I may later take up more adequately several points and ideas suggested. However, at present, because I am more than ordinarily busy for some days, I shall have to be rather brief.

You are certainly welcome to the use of anything I have written in any way you wish to use it, providing you protect me personally by the common methods of avoiding personal references. (I repeat the last clause merely as a matter of form, for of course you would do it.) To those who demand absolute frankness it may seem regrettable that this last clause should need to be complied with, regrettable that an autobiography in its completeness cannot be made public without prospects of harming the subject, but such a time has not yet arrived, and I believe there are psychological reasons why we hardly want it to.

To return from this digression: you are welcome to the scientific use of anything I have sent you.

I can see how several stories representing different types of social and sexual experience might be combined to make an attractive and useful book. Whether such books pay for publishing I do not know. Their circulation is greatly handicapped by the government, by the rules forbidding and hindering their sale. And the demand for scientific sexual reading seems to be quite limited, strange as this may at first thought appear. You may know more about the financial limitations of the matter. (One cannot of course make too great sacrifices, not even for the cause of science and ethics.)

And now for the matter of love-quest as this applies to me.

You certainly do well to offer to do something to help make me acquainted with women who promise to have some of the qualifications that I should want in a mate. Questions of "Why don't you get married?" are frequently addressed by persons more or less well-meaning to members of the great unmarried. Occasionally some particular person, probably undesirable, is suggested; but an offer to facilitate *tentative* acquaintances, even when such a thing would be easy to accomplish, is surely uncommon. I am reminded of a trifling incident that came my own way years ago in a Western town. As a fairly respectable looking newcomer into a village community I attended a Congregational church there for a number of Sundays. After two Sundays the most active male member of the church, and practically the only young man, offered "to make me acquainted with the people of the church." I accepted politely, and was introduced to several of the men, and then to a dozen women past sixty. There were numerous women in middle life, and a considerable bevy of girls from sixteen to thirty, but to not one of these did he introduce me. The next Sunday he repeated the exercise, introducing me again to the same elderly ladies. I was not introduced to any more of the people. I give this for what it is worth. Of course had I been in that community long enough I would have been entirely at home without introductions.

I have run on too far and too long already. I want to

discuss facilities for the acquaintanceship of the sexes, in which my personal and my impersonal interests are keen. I will do that later, perhaps.

No, I do not know scores of girls like the ones you describe. They are not common, and men whose work, teaching or other occupations, keeps them in small and often provincial communities, get acquainted with few of them, and these are likely to be "engaged." Men whose scholarly tendencies keep them fighting the wolf at their door have smaller chances of finding the right girl and smaller ones of finding the wherewithal for marrying her and giving her the social and economic position which she will probably want and need.

I have not quit my search yet, and I try not to be too uncompromising, but during the past two years, despite a hundred girls I have known, few girls have come my way who were at all in my personal class. There are enough who are in this class, but I don't find them—probably they were working in New York City, and several years ago they were perhaps at Smith or Wellesley.

For the present I must close, leaving no plans, and promising that you will hear from me again after several weeks.

With thanks for your interest, I am,

November 14, 1919.

MY DEAR DR. ROBIE,

In my last communication I intimated that I would write to you again in a few days, discussing some things that I had not time to take up in that letter. And here I am.

You will note my change of address.

The study of types of persons, especially of social types of persons, is a thing upon which I have put much work, thought, and observation. I cannot here take the time to give my results (which I am planning to put into my Ph.D. thesis). But I can say that the concept of social types applies strongly to the sexual life of men and women.

There are a number of well-marked types of persons with reference to sex. You have recognized this yourself. Dr. W. J. Robinson has noted it, although in a prejudiced way

at times. Rosa Mayreder in that brilliant, though too general book, "A Survey of the Woman Problem," has put a more emphatic emphasis on such types than anyone else that I know of. (See especially her last chapter on *Vistas of Individuality*.)

It seems to me that we must always keep in sight this fact of marked differences in persons when we think of the phenomena of sexual life. It seems to me, for instance, that we must remember (1) those persons in whom sexual life is not particularly bound up with other phases of life, for whom sexual and love experiences are largely simple sensual or emotional matters unconnected with intellectual or æsthetic life; (2) those persons whose sexual impulses are more unified with other experiences in life (these persons are in the minority but they are the ones who write about sex and love in scientific fashion); (3) the dominating; (4) the submissive; (5) the communicative types of sexual character (each of which may or may not be combined with other impulses and desires, may be united with types 1 or 2); (6) those to whom sex and love are sacred or are serious; (7) those to whom sex and love are frivolous; (8) those to whom they are unattractive; (9) those to whom they are repulsive; (10) those to whom they seem sinful. (Other types might be named.)

This classification is fragmentary. It does not take account of the much-discussed sexual frigids among women nor of homosexual types.

I doubt if we know to what degree any type is a product of education or is amenable to would-be alternating influences.

It is also true that many persons alternate somewhat in their typical characters, that some are poses, and that some have multiple characters.

Happiness in social and sexual life depends on the harmonious combination of types of persons—those to whom sex is sacred cannot be happy with those to whom it is frivolous; those who want to ennoble sex through uniting it with other phases of life cannot find congeniality in persons with whom sex is a crude impulse, etc., etc. This is the

real problem of mating—although the statement here given over-simplifies it.

To me it seems that no technic of life, no scheme of living together can offset markedly incompatible matings or groupings. Slight incompatibilities may possibly be overcome in some cases. But I think congenial grouping is one of the most important things in sex, love, or in sentimental life, and it is something to which very little attention is paid, by those who write or talk on these things. Most young people do not get a glimpse of such problems until after they are bound up in institutional groupings.

No sufficient institutional arrangements are made for facilitating mating, or for aiding people to find congenial friends; and the poor man or woman with differentiated taste (of whom there are many) must here depend upon chance, which to the poor is mighty ungenerous.

This can lead us to the subject of "matrimonial agencies," so called. The proper name for such institutions would be acquaintanceship societies, or some such equivalent. The legitimate motive behind them is of course mere common sense. In complex modern communities, when people are as mixed up as they are, where all kinds and conditions are thrown together by economic pressures, and where social contacts are mostly the superficial ones of transitory propinquity, there needs to be some rational and systematic way of fitting people, sentimentally, to each other. But modern civilization with all its wilderness of material facilities for making life apparently smoother has nothing of any importance that even suggests this desideratum.

The existing matrimonial bureaus are hopelessly inefficient. They are conducted by ignorant or unscrupulous men, their office technic is poor, they do not understand human nature, they can advertise only in the lowest grade magazines and trashy papers, they reach only the most undifferentiated and unsuitable people, they are an emergency device rather than a first hand convenience, they do not specialize locally (but have correspondents scattered about two nations, United States and Canada), they are not sanctioned by the classes of people whom they, if ef-

ficient, could help, they are inadequate in number, etc. (I speak from having made considerable study of them, and experimented with them a little. I have gathered, I think, most of the literature on them, etc.)

Until popular opinion about them changes I see no hope of reasonable service for them. They have no chance today.

Those who believe in such institutions, who have a vision of what they could do in a society of different attitudes from those of our own, can be most serviceable by trying to change popular opinion, and especially by trying to pave a way by which reputable acquaintance agencies can make known their location and aims in the better papers and periodicals. At present I do not see that much more can be done.

Long ago, in my early teens, before my first deep love experience, I occasionally contemplated organizing a friendship bureau—for then I could see adequate fundamental reasons for their existence.

For your interest in my own personal lot I thank you, as I said before.

Let me repeat that it was no personal motive that suggested my confession. That was made fully in the interest of the intellectual life and the pursuit of truth in things human.

The thirst for companionship, love, passion, and all that can be associated with these is great in most human beings; but if need be these can be satisfied vicariously or by idealization or imagination. And with many poverty and chance imperiously supply the need. It would be better were this not true, perhaps, but it is true.

However, the quest of truth, when it is strong in a person, must be met. It is just as imperative as erotic or sentimental life. I sometimes am ready to say that it is more imperative. I cannot give it up, nor can I satisfy it by mere fancy.

There is another point about marriage. For the poor (and I am poor by virtue of a rural origin, academic life, and unjust circumstances), marriage, when poorly constituted, is much worse than sheer celibacy. In such circumstances there is not only a lack of natural sexual and love

satisfaction but enforced confinement in painful human unions.

Let me give one instance. I have a relative (whom I mentioned before), who married a girl after he had been love-hungry for years in a community made destitute of feminine life by the migration of girls to the cities. She was his first reasonable "chance," but it should have been obvious to him that she was no partner for him. She was a visitor from the city, "down and out," fairly attractive to most of the community in a physical way, but cold, selfish, domineering, and uncommunicative. She married him (who had \$1,000) for a meal ticket, and got it. She manages to live a life satisfying to herself, and she is a conventional woman, very much so. But he has frequently told me that he is on the verge of simply "leaving." He says he has never had any real marital life (though they have a child); and he is right. I cannot go into details, or give any adequate account of the case, which, by the way, is as interesting as mine, perhaps more so, though much different. Suffice it to say that it is hard to suggest any real help for so mis-mated a couple. I have thought the matter well over in the light of the best sexology—yours of "Rational Sex Ethics"—and though I can render a little help, I cannot cure.

Better chances for acquaintanceship between the sexes before marriage, and better ideals of mating and love would help diminish the numbers of such cases; but I think there will always be some of them, for which the only rational solution will be institutionalized, recognized, trial marriage properly entered into and dissolved. Any marriage might be regarded as a trial, legitimate and just, but not to be dissolved save for fair reasons. For those who have no property something of the sort does hold today.

Sincerely yours,

MY DEAR DR. ROBIE,

For your convenience in grasping my story I will furnish a kind of general prefatory note to go in front of the first page of my narrative, and furnish a guide as to the matters which my history especially or markedly illustrates.

This will make it easier to see the main points. When I began to write I thought of giving section titles to such an effect, but I have neglected consistently to do so. But under any circumstances an introductory summary of a lengthy piece of writing is useful.

Prefatory Note

My rather modest and relatively uneventful sexual history is first valuable for being truthfully reported. Next it is valuable, I hope, for being reported and interpreted (not to the point of distortion or prejudice) in the light of social psychology, sociology, theories about sex and love, and other scholarship.

The scintillating aspects of my sexual life are (order of naming is here unimportant): (1) the early and apparently unexcited development of voluptuousness and tendencies to sexual reverie (many persons claim that these come only to those who have been taught by others; I do not think my experience justifies this claim); (2) feeble tendencies to homosexuality, *or more properly bi-sexuality*, all of which I easily and naturally outgrew, but which under circumstances different from mine might *perhaps* not have been outgrown; (3) an interesting and abundant development through childhood and all adolescence of erotic and voluptuous reverie, in which the vivid imagination of persons of the other sex lends an air of vicarious reality; (4) much balked or thwarted sex and love satisfaction through many years, with its sentimental and nervous results (interesting but not serious); (5) abundant introspection on love and sex tendencies; (6) a dominating fastidiousness in regard to acceptable females with a repulsion against mercenary and prostitute relations; (7) the desire for the higher forms of sexual companionship, for a combination of love with the spiritual and intellectual life (my own life is that of a live coal on the altar of truth); (8) sublimation; (9) alternating stages in love hunger, sex desire, etc., susceptible of considerable analysis; (10) the ease with which most persons believed me almost unsexed when my sexual nature, though normal, is reasonably prom-

inent and my sentimental nature markedly powerful; (11) interesting tendencies in sexual preference; (12) interesting reactions to current inter-sex activities; (13) considerable reflective observation of the sexual tendencies in other persons and the comparison of these with my own (in this last point I simply have in mind the rehearsal of some things that I as a sociologist have seen and pondered upon).

Yours sincerely,

August 4, 1919.

Dr. W. F. Robie,
Pine Terrace,
Baldwinville, Mass.

DEAR SIR:

I have received your note of July 31, '19, in response to my offer to contribute what I can in the way of personal observations and reflections for confidential use in your sex investigations. It is certainly in good faith, sincerity, and sound intelligence that I thus volunteer, and I will send material in installments, as you suggest. The one thing that makes me question whether to send anything is, the query whether all truth in the sexual field has not been hitherto disclosed and lies hidden away in the large literature and lore on the subject awaiting recognition which would separate the wheat from the tares, the truth from the error. But perhaps an accumulation of such documents as I can furnish, coupled with many more from other types of men and women, will help in this recognition. So I go ahead.

I have never been able to see your second book, "Rational Sex Ethics, Further Investigations." I learned of it through an announcement list of the publishers. Teaching and writing and farming (my kinds of work) not being "recognized" professions, or I suppose not, I would have difficulty in getting the book.

This letter may help you to decide whether I have anything to contribute that is worthwhile to your investigations.

I am sending this letter as a kind of experiment in self-expression on personal subject, an account of which I have never before tried to put into scientific shape.

It is possible that I am not getting the right points, going slow enough, or there may be other correctable faults. Perhaps your book, if you can send it to me, will put me right.

I am ready to do the best I can. But like others I must be somewhat of a novice at what few people have ever tried.

I am underlining and writing in large letters sentences or section headings as guides in looking over my paper.

I am naturally assuming a familiarity with many terms and ideas in sexology, sociology, psychology, etc.

You will remember that this much is written without the use of your outline—hence it may somewhat disappoint you as to method.

GENERAL SKETCH OF MY LIFE: I was born in 1888, of New England ancestry (almost pure), and farming parents (of some property and members of the upper rural class, puritanical, industrious, believers in education, successful in middle class ways, having records of good health and sound mind in themselves, in their kinsmen, even-tempered, and in general of very normal and sound appearance). The families (father's and mother's) have no records of vice or crime or mental deficiency, not a large record of inebriety, no insanity. F.'s are long lived, living generally to 80 or more; M.'s to the middle sixties; almost all have accumulated property and community standing; a number of near relatives have college careers with good credit. Physiques and physical appearances are good but not impressive. I know a large number of quite remote kinsmen and most of them will conform with this sober description. Family records are from six to eight generations long, and though they of course get vague they show no marked incongruities.

My childhood and youth seem to have been quite normal, though I was more intellectual, more given to reading and intellectual conversation, and more reflective about human affairs than most children. I had a good school and high school record, but never gave myself very hard to my regular school studies and books (until graduate work in universities). I read along the lines of my general human, sociological, historical, economic, and philosophical interests. I enjoyed farm life, liked the work from childhood, read the

farm papers, and was always regarded by family and neighbors as a very important asset on the home farms, and very dependable.

I never cared for sports in the ordinary sense of the term (hunting, baseball, etc.), preferring to work on the farms so that we could get our work done better and quicker than our neighbors (here was an emulatory element, but applied economically). I rarely cared to have fun at the expense of others—I could enjoy the thought of a good (clever or witty) practical joke, and do yet, but I would not consider playing it; for I should think of the way it would hurt, and I did not care to hurt or injure anyone with whom I cared to meet. I did not like to be outdone in work, but I did not care to emulate mere physical strength. Hence I did not care to fight or even box or wrestle. The things seemed to me foolish or unkind. My play was of the practical types—playing at farming, building barns or houses, playing fur trapping or cattle ranching, etc. I liked to have someone play with me, if they would play “right.” (After thirteen or fourteen I ceased to play in this sense, although I continued to build many air castles of a practical kind—plan the kind of ranch, fur-trading company, or circus I would operate ten years ahead. In later adolescence my dreams got more commonplace, and I did not expect definitely to realize them.) Through childhood (and more so in youth) I wanted to get someone to talk with me—about history in general, the fall of Rome, the Boer wars—I was (in 1900-02) a passionate Boer sympathizer,—the existence of God, the origin of the Earth, or *some other* subject, and I was often unable to get a good listener, although to my brother a year and a half younger and to my father or mother I would talk—with considerable recognition. Largely on account of these and other similar qualities, I was considered a *good* boy by people who did not understand me. The fact that I read the Bible and liked to talk about it—even though I did not go to church if I could get up an excuse for not doing so, and though I never showed much religious (biblical) enthusiasm,—plainly reading the Bible for the intellectual elements involved, to satisfy curiosity,—

this did not detract from my accredited goodness. But I was not “good” so much as I was sensible—and able to satisfy my non-“good” instincts and impulses in ways that were not conspicuous.

I was reliable, honest, lied only occasionally when it seemed necessary, did not swear, never talked of “rotten” things; I liked beauty, flowers, natural scenery, clean books, intelligent humor, knowledge; and though I sometimes got mad, quarreled in a fit of anger with my brothers, and even spoke crossly to my mother, I loved peace, quiet, and calm. So far as I know no one considered me queer or perverted. I was called a sage, in childhood, and later a book worm, hardworker, girl-shunner, very good fellow, etc., in adolescence. I was much misunderstood, often to my regret.

The above description fits pretty well my childhood, early or late, my youth, or my present age of 30. Of course I grew, childish things disappeared, as already indicated, and many new interests developed. But the rudiments of my character were, I am sure, all in my earlier years. It is details, some of them important, that have altered.

I am the oldest of three brothers, all living, no sisters.

In boyhood I was out of school several short terms, generally to work at home, or because I could get an excuse for not attending a school that I did not like. I preferred to be at home and work, or dream about a better social order, history, read science, etc. But in June, 1907, I lacked but two counts (after three years in high school) of graduation, and having decided to become a “scientific” farmer—in which work I was greatly interested—I did not go back to school. I was successful at my farming—at home—with responsibilities—but my major interests were in intellectual matters not much related to agriculture—in social philosophy, metaphysics, sociology, educational theory, psychology, etc. After four years I entered college, had a very good record, graduated with *magna cum laude*, Phi Beta Kappa (and for incidental reasons my honors did not come from work in favorite subjects). Then on awarded scholarships I attended different universities, with the same good records, and lack but a thesis for a Ph.D. My mind, however, is a think-

er's rather than an investigator's mind, and that is one reason why I have not worked out the lengthy and expensive thesis which the University of Chicago, Sociology Department, has lately required of its Ph.D's.

In 1917 I went to teaching Social Sciences which proved too *biblical* to suit me. I left, and through a mere miscalculation have not had a steady position during the past year. Of course it is hard to get social science and philosophy positions, and they are also the most difficult to hold. War conditions, or rather demobilization in the U. S. colleges, threw me out of a temporary position last winter. I have since been working on two sociological books, and farming. I combine the two pretty well.

I have contributed a dozen articles to scientific educational journals.

I win the respect of people; I assimilate well with rural folk, despite my very different nature from the average farmer; I can always start an interesting conversation; I am successful with classes, but not as a public speaker, because the subjects that interest me do not make good platform subjects and my method is always conversational.

Such is a general account of my life—true as far as it goes, and about what one would give out to the public; and few persons have seen much more in me. I believe it is consistent with all that is to follow, although some more phases will be brought out later which have no particular relation to what goes before.

Love-Reverie and Sex-Imagination: Infantile or Developmental Stages

This is an interesting but difficult-to-write chapter of my life. If I have any contributions to make some of the best of them will probably appear in it. But the best things in my love-reverie phases of life do not come until well-nigh maturity, after infantile and puberty stages are left far behind.

Although at puberty, as will afterward appear, I had a marked sexual development, I do not know when I began

to experience distinctly sex sensations, voluptuous excitement of the penis, a heightened and pleasant state of the body and mind, accompanied with the idea of persons whose imaginary presence was essential to the excitement and pleasure. Such experiences give me some of my earliest memories (though not the earliest). I am inclined to think that my memory does not run back to the first of them. In these vague early memories two servant girls who worked for my parents when I was three or four years old are noticeable—I would think of them, one at a time, during my voluptuous states. They were not very attractive, yet the thought of them sometimes aroused pleasant semi-sexual emotions. A hired man likewise figures; I thought of him in such states. Although I cannot remember distinctly, I think on one occasion he intentionally excited my sexual system, when I was under four years old. Whether the hired girls ever did this I have not the least idea. I remember too of being so excited while lying in the grass on one pleasant summer day—and the sensations coming, I connected them with some person. Whether anyone ever knew that I masturbated if we are to call this not very strong excitement masturbation, I do not know, but I have no evidence that they did. Nor do I know that anything was ever done to prevent me from the habit. Such excitement and pleasure did not occur often—maybe four or five times a year, maybe more in childhood, though I think there were periods when it came oftener. Also, in those early years, *not now*, the need of urination seems to have brought it about. Sometimes I woke up in the morning thinking of some person voluptuously, and in need of urinating, with half-erect penis. I did not intentionally or consciously produce such states of erection until I was about ten.

At five or six if I heard some stranger much talked about, I sometimes associated him or her with my voluptuous states. I did not even need to see the person. It made no difference whether the talk was ill or good; I might somehow be attracted by apparently the mere name. It might be either men or women. Familiar persons and my parents did not count here.

I began to read and to be read to early. At six or seven I knew world geography as well as many adults. I became an admirer of Italy, because it was the homeland of Columbus, the discoverer of the virgin and beautiful land of America. I made a hero and chum of Columbus, then, of an imaginary Italian boy of my own age, which in reverie I made about fifteen. In my fancies I made him live in the Italian vineyards, and enact the life of Italy as I knew it. Sometimes towards this imaginary Italian boy I had voluptuousness. Generally I did not—as was the case with all of these early, half-ideal or fully ideal, companions. To repeat a previously suggested thought: my voluptuous states came at intervals of some regularity at least, and I think were *physiologically determined*. I doubt if they could have been prevented, by any hygiene, any supervision of nurses or hired men, any system of going to bed when tired only and early to rise in the morning, or habits of urinating so as not to have a full bladder. This is my theory, of course, simply. Sooner or later they would have appeared anyway, although perhaps not if one were raised always in an incubator.

When I went to school persons in school, pupils, became partners in this life. But I also continued to create imaginary ones. I made childish heroes of Napoleon Bonaparte, Lafayette, Champlain, and many others. Occasionally I had voluptuous feelings towards these.

When I was very small my mother read from a church paper about a little girl, Eva Dinsmore, who heroically went through a long run of typhoid fever. I idolized and idealized her perhaps more than any of the others. She remained a permanent companion for years. I admired her beauty and littleness, goodness, etc., but I do not know that I ever had voluptuous or sexual feelings towards her.

About the same time I played that there were little men in our pasture who had farms. I laid out a whole community there, and Eva Dinsmore somehow was prominent as a kind of chum in this. My nearest brother was an accomplice in this little men game. I played more or less at little *people* (they were both men and women) until I was eleven years old,

I knew always that they were unreal, but I liked to imagine! My brother was less ardent for the game, but enjoyed it.

You see *my capacity for reverie was getting well formed*. But I wonder if in all persons it is not well formed in some manner, and then afterwards forgotten. My imaginary people were, in boyhood, always a real part of my life and I had many of them.

When I was six years old I heard much about a *good* sixteen-year-old girl who lived neighbor to us. I came to admire her beauty, dream of her presence, long to see her, delight to be merely in her presence (she rarely talked to us boys, and we did not talk to her); I idealized her, was fearful of her safety, and even decided to spend eternity with her. I am not sure whether I ever felt voluptuously towards her. Such an attitude was certainly not prominent. She moved away after a year, and in a few months I panglessly forgot her.

In view of the prominence of the *Freudian doctrines* today, the following remarks in this paragraph may be important. This sixteen-year-old girl was the only girl who ever really attracted me, that made me think of my mother, or makes me think of her now. I loved my mother more than most children, but in a natural way. She was considered very attractive, I believe; but I did not think of her as physically attractive. I never felt voluptuousness for her (nor for my father, or for brothers), and don't know that I ever idealized them. Do I need to say that I disagree with the crude Freudian doctrine that a man's first sexual love is for his mother? I did have faint sexual emotions for an aunt at one time. (There are many good things in Freud.)

When I was eight and nine I had "crushes" for two boys, schoolmates. I admired the "good looks" of these boys, wanted their comradeship, and imagined them in activities with myself. I did not have sexual longings for them, but I was jealous for their company. The crushes did not last long.

In all of these early experiences I never thought of sexual connection with any of my imaginary partners. In voluptuous reverie mere imagined bodily contact was enough, position was unimportant, a hug was about the form the culmina-

tion of such states took, and in an hour they would naturally subside, maybe sooner.

Some one may try to explain my abundant idealization in these years by *supposing that I lacked companions in reality. I did not.* For a child I saw enough of people, I got kindly and sympathetic treatment, my home life was happy, my school life, while I did not then like it (preferred to stay at home where I could read history, play, work, etc.), was really pleasant.

Nor can one explain the rudimentary homosexual or elementary bi-sexual tendencies by saying that I lacked female society—I played with several, non-repulsive, little girls of my own age, and had women and young women associates of all ages—enough for a child, and as many as normally children in civilization have. Our household was quite large at the time—a combination of families.

My childhood was pleasant, healthy, and interesting.

Love Reverie and Sex Imagery; Sex Education

At about ten in school I began to hear much of sex in the crude way it is talked about by the masses everywhere. Gradually I picked up the more obvious phases of sexual intercourse and its meaning. No one ever told me much in a scientific way, but I heard from older boys, and after eleven most of the more conspicuous phenomena of sex-life were familiar to me—I knew that most of the older boys “skinned it,” encouraged “hards,” etc., and I heard them tell others of having sexual intercourse in the way analogous to that of cattle (male abreast of the female’s back), I knew the length of the human pregnancy period, of abortion, etc. I have often wondered what would have been the effects of such instruction as Bigelow in “Sex Education” advocates, or Edward Carpenter in “Love’s Coming of Age” (first part of Appendix, etc., etc.), or how would Dr. Stall’s methods have succeeded with me?

I doubt if any knowledge would not have occasionally served to make more vivid the sexual and voluptuous reveries that I was now having more pronouncedly and consciously.

At any rate, the instruction I received lent itself to such a purpose. Of course better knowledge, better given, would have been more desirable by far.

During my twelfth and thirteenth years I often reveried in school, or less often at night, with penis quite erect—imagining perhaps myself in company with several of the girls that most attracted me on a Pacific Island, and I would feel and see myself again and again in sexual intercourse.

I now developed clear heterosexual attitudes—and homosexuality has ever since been a repulsive subject to me. I cannot bear to think of a man associated with me in sexual emotion. But I believe that heterosexuality is a growth out of an agglomerate confusion of personal impulses in early life.

I doubt if anyone knows about my school time sexual reveries. Even the crudely sexually minded older boys—some were several years older—never suspected it, for if they had they would have spoken of it. It was better they did not know it—for my peace of mind and freedom from teasing and also for my tendency to have such states only occasionally.

When twelve my father tried to tell two of us boys about the necessity of the male in generation, using cattle as illustrations. He is well informed and keen minded, but he failed to broach the subject in the way that would have made a willing listener of myself, who had now come to be shy of all reference to elemental sex in good society. I professed ignorance of what I knew perfectly well, listened to what he said, thanked him, and let the matter drop for good. My younger brother was less sensitive and shy and more frank, and said plainly that he knew. He also thought I ought to. I was embarrassed, but got out of the matter by more denials and a kind of suggestion to him that no more need be said.

Of course all of this communication of sexual knowledge was done in an unfortunate manner.

Love's Reverie Coming of Age

When I was twelve years old I read my first novel, a pure love story, or at least it seems so now. I have seen no copy

since. It was *The Backwoodsman* by H. S. Stanley (there are other books with the same title). I had never read a novel before, and little fiction of any kind—rather history and what is “true” about people. I began the above book because my mother was reading it. It was published as a serial in a weekly through the fall, from July to December. During the time my thirteenth birthday occurred. At the same time I heard considerable pure talk about the mating of young people, and saw some of the good society of the neighborhood. All was related to my dreams about two imaginary characters fashioned on the hero and heroine of this book. My ideal life became more vivid, but my school work was better. At the same time, about September, I began to induce an erect penis every night after going to bed—I would fancy myself grown up to be the hero of the book, and think I had won my affianced, and was living with her, “for ever afterwards.” I would fancy our conversations, our common activities, our achievements, our children, our never failing youth, our woodland home, and then our actual sexual intercourse, except that I did not induce an orgasm—had never felt one, had no emission of semen. After a while I would go to sleep.

My daytime consciousness was amorous—I was happily with my sweetheart-wife engaged at work and adventure or politics, for I would be a statesman. At night my consciousness was erotic—involved some sexual excitement, but not intense excitement.

This was *love's young dream*—its memory is still pleasant, for it, the fall, is somewhat the sweetest season of the year—though all seasons are beautiful. (I have just observed that it began in the fall.) It has made Carey's lines dear:

Not the light of the long blue summer,
Or the flowery huntress, spring,
Or the chilly and frozen winter,
Does peace to my bosom bring,
As the hazy and red October
When the woods stand bare and brown.

For then in my heart first unfolded the Sweet Passion Flowers of Love, most sacred to me.

I thought my nightly (evening) behavior was not in accordance with St. Paul's advice against uncleanness, and I still believed somewhat in a future life, though just what it would be I did not know, but I would not think of giving up my voluptuousness. I slept with a brother four years younger, and he knew nothing of my evening habits.

Now I took a fresh and very strong interest in school, because of the girls there, one in particular of whom attracted me, because while not uncomely she bore the name of my heroine. Before the fall was over I was in love for the first time—first sexual love really deserving of the name. I thought I should die if she should, or if she should suddenly leave my *possible* access; I was often with her and talked with her; now I thought of erotic relations with her—and, I think, in an epicurean fancy one day, I thought how nice heaven would be if I could forever live in a kind of rarefied sexual intercourse with her; I had not then heard of Swedenborg's ideas about love in heaven, but I doubt if she ever suspected my attitude! She was older than I by several years, and still regarded me as a small boy, and of little account. She moved to the village that November, and before going had a party, to which quite logically I was not invited. I felt my first feeling of "crushed love," but no one noticed this, and it soon ended, because I planned later to win her by some scintillating exploit in fur trading in the Canadian forests of the North! I would soon go to the Hudson Bay for a few years and return a magnate of that country—a mere glance at her would make her forever mine. That was a momentary project—not interfering with my normality—and like my first love was soon forgotten.

In the meager society of the "District" school—it was now my last year in the grades and I was really ready for high school,—I found new girls that were interesting, and I soon felt various degrees of passion and romance towards them. In the daytime I ordinarily thought of them as chaste companions—as they were—and *I reveried about them adundantly, imagining myself in conversation with them*

about the multitude of human subjects that flitted through my active mind (I was incessantly reading and thinking); at evening, after going to bed about 10:00 p.m., or before, these same girls would enter, in fancy, some kind of an erotic exploit as partners, perhaps willing to be clandestinely seduced, perhaps willing to become my wife. After an hour or so I would go to sleep, and sleep well, with refreshed feeling in the morning. I was a hard worker on the farm, in addition to going to school, and doing much reading.

I did not invent new girls or new companions, although I idealized the ones I knew. My experience does not at all justify the theory that if reverie and sex imagination are engaged in, ideal creatures are invented, which make the familiar associates of actual life seem uninteresting. I have a fairly good and fertile mind, but throughout life, in sexual things, I have never *wanted* to get far from reality as known to me. It is true that the females I have known *favorably* or approachably have often not suited me—for the reason that I knew there were better ones who I believed would some day become available. The chief exception to my rule or habit of idealizing familiar girls occurred in the case of my reveries about the heroine of the novel which I have mentioned on the previous page. As I have said, I tried to read her into my elder schoolmate, of her first name, but because the novel-character and the schoolmate did not agree in personal characteristics my reading was not very successful. Later in life, I sometimes hoped to meet with a sweetheart and wife that would come up to my ideals of what a girl and woman should be intellectually and emotionally, but I always found it easier to weave my fancies about girls I had actually seen—sometimes hoping that the physical like of them would appear with the desirable mental qualities, or that they would grow into the characters that I desired them to be. Certainly, whatever divergence there was between my ideal and the reality available the girls of my acquaintance did not grow uninteresting to me.

School, now in the middle of puberty, when I was thirteen, became much more attractive to me; and for the first time in my life I regretted the necessary absence of even a part of a

day. *The reason was my quite mediocre girl associates and the desire to make a good impression before them.* My idea of a good impression was that of the example of full morality in the puritanical sense of the term. I wanted to be better and also more efficient than the other boys, and I supposed this would win the respect, sympathy, and liking of the girls that attracted me. I had been brought up with such a notion, although I had heard my father argue that girls would marry men whom they knew to be immoral and who drank. I thought the best (also the most attractive) girls would be pleased by good behavior. We played pleasant, heartfree games, often staying after school to play tag, and all in a spirit of good comrades. I think my attitudes were more romantic and lover-like than were those of any of the several other boys of about my own development and age.

My night consciousness, with its erotic reverie, increased as puberty advanced; but so free from the common suggestions of ordinary sexuality were my habits of life that I do not think anyone suspected how much I longed to have sexual relations with some of my schoolmates,—or how much pleasure the contemplation of such relations gave me.

Although a great reader and good worker, I had boyishly decided to make my way in life without more school training than the country school afforded, and I refused, when I was thirteen, to take examinations that would lead to high school. I fancied myself in intelligent conversations with my school-girl associates, proving how useless further education was. (Most of these girls did not go to high school, and did not intend to.) I found it not actually possible, for lack of interest, to talk with these girls intelligently about life's problems. My parents intended that I and my brother (less than two years younger) should go to high school, but were not in a hurry to have us start. Through their indifference and our determination we both spent another year in the country school; and as far as academic advancement was concerned my year was wasted. I read extensively, becoming considerably informed in many fields, but not in arithmetic and grammar (which subjects I did not like, and did not study

at all). I also worked very well on our farm which was now large.

Puberty is a crooked stage of life—probably the worst through which one passes. Physically and mentally I *got through it very well, but socially and institutionally I made a relatively poor showing*. I had boyish and rather foolish ambitions of accomplishing heroic exploits within a few years, and the scene of these was to be the more undeveloped and primitive parts of the earth—and I was not going to be one of those who further the white man's burden,—rather I projected the mission for myself of helping the weaker races to save themselves and their cultures. The idea of being a friend of the lower races was philanthropic and good, but my plans for realizing it were impracticable and I did not comprehend the difficulties which those who are actually trying to do this encounter. What is more, I had no idea of the right way to set about preparing myself for my undertaking. But, although I was the subject of plenty of individual variations and eccentricities, I was probably not different from other fourteen-year-old boys who have read widely in literature ranging from Henty books to encyclopedia articles on ethnology. But I lacked the human contacts which would have inspired me to make a more normal institutional progress. I had no boy *chums*, and no intellectual young companions save my nearest brother. There was not much in my personal relations to induce me to go to higher schools. Expecting to induce a certain one of the prettiest girls in the neighborhood to elope with me and go to the South Sea Islands, or elsewhere, to engage in humanitarian work for unfortunate races, I was not very eager to establish more social ties with young or old in our community. I was agreeable and sociable with those that came into my life—neighbors and relatives—but I was considered bashful and retiring by new persons. The fact is that I felt contempt for most strangers who came in my way, and they seemed uninteresting. (The truth is, there was little to boast about in them.)

After I had wasted a year in the country school, and my

brother, the same, *we were both sent to the city schools* (he was more reluctant than I to go, and did not learn to like it), and there spent a half-year in the eighth grade, simply because we would not try the examinations the June before. After a few weeks in this grade I began to forget the associates of our country school and to be interested in the larger and new society of the upper grades and high school. I did not see the country girl much whose distant lover I had been for more than a year, and besides she did not care for me, having, I think, another sweetheart. *That spring I fell in love with an eighth grade girl, who had "struck" or charmed me once when I had seen her on the village street before I went to the city school.*

This girl was the daughter of a local business man, one of the conspicuous men of the town, and I supposed her far above me in social position. She always spoke to me at meeting, appeared friendly, and I sometimes talked with her about mere trivialities, but I was little in her society. There was some reason for this, for every night my brother and I walked two miles home and worked at chores until it was past the time when we should study for the next day. I was a hard worker and good student (now), besides still a wide reader, so really had little time for boyish courting. Then I had picked out an inaccessible girl for my fancies. For four years she was the center of every thought and the idol of my life.

There were other girls that I might have known probably as intimately as I pleased. Several at different periods obviously tried to become comrades or perhaps sweethearts of mine—put themselves in my society at noon, talked with me, exchanged meaningful glances in meeting, evinced interests in my welfare and scholarship, and sometimes displayed marked pleasure in my company. But I avoided these as much as possible, and discouraged all love-making; because I was bound to win, somehow and at some time, the inaccessible maiden that charmed me with her beauty, hair, eyes, face, skin, freckles, clothes, smiles, words, ideas expressed in class, anything that belonged to her. I was certain that she would be my wife, that I should ever live for her, be true to her, find

happiness with her in every way, and that she would always be docile, loving, attractive, interested in all that I did, a perfect mate. I imputed to her all the virtues that I valued and supposed or hoped that she would admire the boy who was the best, best student, best puritan character, most likable and who would make himself exclusively hers. My idea of what she would have me be governed my life, almost—the exception I will soon mention. I fancied that she would hear of most of my doings and habits—while her social circle was so far removed from mine that I suppose she really did not know much about me. I occasionally talked with her, by meeting her on the street or in the halls (generally through my designed movements); but it happened that she was hard to see, through her habits of coming to school just on time, never loitering in the halls, and going home directly after school with a girl chum. I admired her for these habits (which I thought good and indicative of virtue) that of themselves made her almost inaccessible to me. I would have been more gallant, and shown more aggressiveness had it not been for the fact that the object of my desires and hopes, recognizing from almost the first my infatuation, rejected my approaches and discouraged all attempts at further acquaintance. She was willing to be friendly but did not want to carry our relation any further; and she showed no personal interest in me. I hoped ardently that her attitude would change, and thought persistent devotion, even shown crudely and scantily in actual acts, would win her.

But nothing came of my hopes, and all that I had for satisfaction was the mysterious bliss of having loved for long and never been received.

However, for four years I was guided by my girl adoree, and the effect of this guidance seems to have been beneficial. I was a model in the conventional sense. I was industrious, studious, conscientious, prudent, serious, careful, efficient, honest, fair, well-tempered, almost everything that country middle classes praise. I never used intoxicants or tobacco and did not swear, or lie in any way. I had but two conventional shortcomings. One of these was religious, and of this more later. The other was sexual. I allowed myself

considerable voluptuous fancying, but no one suspected this. My dreams of impossible exploits, of rescuing the lower races from their white conquerors, left me under the influence of the high school community *and the influence of my would-have sweetheart*. (I probably was outgrowing them also.) I began to look forward to being a scientific farmer, and I expected only good success as measured by country standards. The air castles that I built for myself and the girl I loved were within the limits of common sense, quite attainable by ordinary virtue and efforts, if by these one can get happy, substantial home life.

The habit of *erotic reverie*, which began in earnest in the fall after I was thirteen, grew on me strongly during the first year I attended the town school, the year I was fifteen. It had become more lustful, and I thought more of sexual intercourse, after playful preliminaries of generous education, and less of mere huggings and kissings (which had been important earlier). It was in the spring before, when I was fourteen, that one night in sleep and in a partial dream I had felt my first sexual ejaculation. A few weeks afterwards I had had one at the conclusion of a long period of intense sexual reverie, when I imagined myself embracing the last sweetheart of the country school. (Ejaculations more likely follow the fancied embracing of different girls in succession, but the climax comes with the best liked girl.)

But now (at fifteen in the town school for the first year) I began once in two weeks or so to terminate my *erotic reveries with ejaculations*, always imagining myself in sexual intercourse in doing so. My imagined relations now were far from saintly. Any girl that attracted my attention by her beauty was likely to be the partner of one of my reveries, but generally at the time of ejaculation my fancies would weave in the desired sweetheart who was so much my ambition and so far from me in fact.

At the time I began to see a good deal of purely *quack literature*, advertising medicine for sexual faults and weaknesses. I read it raptly, but doubted its claims—which sometimes tried to prove that all masturbation is a hopeless vice of a totally depraved man. I had reason to infer that

masturbation was fairly common, and I doubted most of its alleged effects—insanity, physical decay, etc.

But I did feel, rather inchoately, that *masturbation and its reveries* were not very loyal to my longed-for sweetheart; and the more I was fascinated by her the more I tried to break myself of my abuses of her purity, my disloyalty, etc. This attitude was an old one with me. I struggled hard, but about every two weeks would fall—for an orgy of sexuality in which the girl of my fancies was the most captivating associate. In my actual life, I was never seriously tempted to try to have actual sexual relations with any girl. From what I now know I might have had them with at least one girl in our neighborhood, but at that time I did not think seriously of such a thing. I had been reared to believe that sexual relations were actually for moral people, for married couples alone, and it was only in the world of unreality that, through my teens, I ever deviated from the idea.

In the autumn of my junior year in high school there occurred events which made me strive all the more for *chastity in thought*. A series of vigorous revival meetings were furnished by the evangelical churches, and in these my fancied sweetheart was considerably interested. I made considerable sacrifices to attend them. I got as far as signing a declaration-of-Christianity card, and I hoped for recognition from my inspirer. The latter did not come. My reading and thoughtful mind had always made me somewhat of a heretic, and I never could get in any mental shape to join a church. During this particular winter I intended to, and would have done so had I received the attention and reciprocation I wanted from the only girl that could give them. But when she drifted farther from me, or tried to escape me more, I gave way to heresy and for the first time cursed the church (temporarily).

I had spells of *despondency*, sometimes I would give way to virtual sexual excess for two or three nights in succession, I became a cynic, I was obviously love-sick (to discerning eyes), I confided my affliction to my brother and mother—but I continued to be efficient mentally and physically. Unable to *approach the girl I cared for*, I wrote pleading letters

to her. At first she answered them civilly but firmly, then she returned them unopened. During two years I probably sent her fifteen letters. Inwardly my life was a storm and bitter. Outwardly, save for temporary spells of anger or discouragement, it was quite calm but not very cheerful. I worked harder than ever, and had grades among the best in school. I took on extra work in school, and practically finished my high school course in three years (lacking two counts of enough (69) for graduation), and being ready for college. (I was then eighteen.) I had "jumped a year" in high school. I had also become much *interested in scientific literature and work*, was wrapt in it, but all the time I was smouldering in a hopeless love,—making satisfying memories but deep present miseries.

I did not *associate enough with other young people*. I could not dance because I had not learned. My mother thought dancing wrong. The girl would, I thought, not approve of it. (I was mistaken.) I had no time for it, and was not very graceful in motion and bodily control. I belonged to no club. I never was a member of a gang. One summer (when I was seventeen) I did not leave our farm and the neighboring ones, except twice, from June to September. I did not want to go about or see anyone more than I had to, unless I could see the girl that cared nothing for me.

During high school, especially during the last two years, I planned to go to college, but when I was ready, at eighteen, my father had a temporary decline, and I changed my plans. I remained on the farm, while my two younger brothers went to high school. For a year I was still reclusive and despondent. My health ran rather low; I was poor, dreadfully constipated, and always tired.

I was really not now in a position to get in very much young people's society. Leaving high school, without being able to dance, and without friends, puts the country boy or girl in a lonely channel if they stay on the farm. The church of my mother and brother was very small and lacking in young people; other churches were not better social centers. My academic tastes kept me from proficiency, and indeed

from attention to young people's ordinary avocations, like music, card playing, etc. There were no girls of my age or near it in our whole neighborhood, save one who was still in high school and in an entangled alliance with a bartender. For a year I hoped for a redecision on part of my fancied girl, had erotic and amorous dreams, fought masturbation because it was disloyal to her, and was the same victim of love sickness. Lacking more normal diversions I became a victim of dietary faddists, and theories of personal living (all right in themselves, by the way). I adopted Fletcherism, spent fifty minutes three times a day in masticating my food, and grew to love to eat, and enjoy the pleasures of gluttony along with the benefits (?) of partial starvation. I began to study economics and related subjects systematically in leisure moments. In the fields I became a social philosopher, unfolding my dreams to my cherished and impossible sweetheart. My world was a world of persons, of people that I knew, but made over in conformity to my ideas of what they ought to be rather than what I knew them to be (for I did not really know them).

In all this time my anguish, and it was real anguish, *was known only to myself, and very sparsely to my brother and my mother*. I rarely spoke to the latter about my yearnings and disappointments, and to others, never. I was much a companion of my father's, but of the raging and unceasing desires of my soul and body he knew nothing, so far as I am aware. We worked together almost constantly, but I never passed a word to him of my hopeless love, and but little of sex from a scientific viewpoint and certainly in no other manner. We talked of almost everything else. We sometimes talked about good mating as a social phenomenon, but as a personal problem, not at all. Sometimes I talked in a general way about love, sex love, but not with the reception of enough sympathy to encourage much discussion. But myself, I kept secret.

Time passed on, and after a year and a half I found my craving for the girl that had been the means of my torments and the inspirer of my hopes for more than four years atrophying. I still longed for love and wanted sexual satisfac-

tion, but I was hoping to find these in some girl yet to appear. I dreamed of meeting one in various ways, and not always in very continent ways, and I modeled her in the form of girls I had known, mostly after the chief one. All my abundant imaginary *social life and all of my personal hopes continued to have an attractive female in them, and sometimes a number*; but in my actual life I rarely saw a girl. There seemed no way to see desirable ones.

It was now that my great yearning for *intellectual companionship*, which continued for years, even to the present, set in, and was met only by the conditions that favored more yearning. Such gratification as I found came from books and reverie, not from real persons. No flesh and blood person understood me, although I tried to express myself.

Along with these developments went a relaxation of my chastity ideals—I mean my own practise. This took the form of increased sexual reverie and more masturbation. I had decided that masturbation could be no worse physiologically or no more harmful than sexual intercourse, that the latter was not intrinsically destructive of health or goodness, and that perhaps one or the other was normal. The intercourse I could not have, and besides I was fearful of disease. I knew little of prostitution (at the age of twenty and even twenty-one), and nothing of it locally. Any local prostitutes I had ever heard of were repellent or worse. But I imagined having liaisons with more or less real girls, sometimes carrying masturbation to its completion as often as four or five times a month. I noticed that I had ejaculations in sleep in connection with partially or feebly recalled erotic dreams about once a week in case I did not masturbate. If I performed the latter act I avoided the night emission, and as I must lose the semen anyway, I thought it might be as well to have the pleasure of conscious anticipatory (vestibule) reverie; and to this purpose I gradually fell to gauging my fanciful liaisons.

After my infatuation for the girl of high school years died, and after I had come to eat more food I had better health (eating was one of my great pleasures). I wanted to spend an *hour at a meal, reading while I was eating*, and

also taking part in the more important talk of the now small family. I lived up to my wants in this respect, and enjoyed life by doing so. In a way the eating and reading habit is bad, but not so bad as it seems, and through it I was able to do much reading without slighting the incessant farm work, to have a good time in a sensuous way, *i.e.*, in respect to the taking of food, while I did not become odd or foreign to the family group. And reading and eating is not an unknown habit among other people. I became tolerably rugged, and enjoyed high vitality. I was hopeful of before long meeting with a female companion who would satisfy my ideals and reciprocate my affections; I loved my studies, now becoming more sociological and philosophical; I liked the farm work; I enjoyed the pleasures of the acts of living (eating); I was temperate in my habits, my surroundings were agreeable save for the want of youthful female associates; our home life was happy; I loved my mother in a filial way,—and to all these things I attribute the good health of my years from twenty to twenty-three.

Just before I was twenty-two I encountered some of the *Dr. Stall literature* on sex, and some books of the same kindred, and these made me strive more to attain chastity; but my amorous desires grew stronger, perhaps not influenced by them. I did not give up the reverie that often led to masturbation.

During the same summer I became passionately devoted to *philosophical and sociological studies*. I secured, by borrowing, works like Ward's "Pure Sociology," Rogers' "History of Philosophy," James' "Prin. of Psy.," Martineau's "Types of Eth. Theory," and many other books, and somehow read them, while I was yet a good farmer. I began to wish to gain all knowledge, but even more I wished to find appreciative associates with whom it could be turned over—I stood alone in my community and social circle (such as I had)—and I realized my loneliness.

After I was twenty-two I saw a *blind alley before me*. Farming offered reasonable pecuniary rewards, but it did not offer the environment I wanted, and the rural society would never afford the wife I wanted who, like J. S. Mill's wife,

could be his complete intellectual and spiritual companion. (I also desired beauty, but not unusual beauty, and I had already found that two-thirds of the girls I knew or saw were physically attractive to me. The number was small then, but the rule still holds.)

But now in the quiet of the winter time my old desire for the girl of high school days returned. I wrote to her, seeking to call on her, and was kindly refused, with considerate words of sympathy and explanation, but the refusal made me bitterly despondent. She was now going to college. I was on the point of entering the same institution, and a few days afterwards came to the decision. I entered in the middle of the year, to do four years' work in three and one-half.

In several words: I went to college because I hoped this course would afford me intellectual companionship, and intellectual female companionship through life.

In the years just previous to this move I had held sane ideas on mating—eugenics had helped create them—but now I gave way for nearly a year to my old hopeless and stupid infatuation of years ago. It was as hopeless as before, and fortunately so; for the girl did not fit my needs at all, and indeed never had. In the middle of my sophomore year I finally threw off her shackles, but not until she had persistently refused to accept my deferential attentions. I still see her occasionally but all my passion for her has departed for good. We are on easy, cordial terms. For nine years I have not thought of her in sexual reverie—putting her out of all my erotic fancies immediately as I gave her up quite suddenly in the middle of my second college year.

After I had overcome the psychical grasp of this captor, I was free subjectively to look for a *suitable mate*. But in the small college none appeared, and I did not look outside. Practically with me, it was "all or nothing." I wanted to find my type of girl, one fully adapted to myself, but I was really not in a position to be so uncompromising in my choices. I had little money, I could not dance (I did not care to learn), I was mistakenly called by the other students a "boner," and they had the confirmed impression that I was

given entirely to studies; I was too intellectual for the community of this rather Philistine college; I was one of the few non-frat students (for I was no material for such an organization as a college frat.), and I was generally misunderstood. But I was respected, even by girls, and through the college course, although I had no sweetheart, I sometimes associated pleasantly with the girls of my own college classes.

Despite circumstances and aspirations, I fell in love several times, but not desperately so, and I was open to shift my affections. Like other non-fraternity students, my opportunities for meeting girls not in my classes were scant; as girls were always somewhat in the minority the fraternity boys always monopolized them. There was little association on an intellectual plane in the college community, and this was unfavorable to a person of my frame of mind. Once in a while I had what I could call a good talk, but more often with men or boys than with women—rarely with anyone. I was often on the point of moving to another college, but I drifted through without doing so, deferring to my father's desire to have me stay near the farm and our home, and hoping for a pleasanter future. My college record was considered brilliant, but the period was distinctly unpleasant to me for the reasons that I have just outlined.

During this period I went far into concrete sociology and sexology, learning much that I had never before known or realized; indeed, I became well informed about that wild or illicit side of the sexual world of which by contact I had known nothing. The time was opportune for such a study, for in those years, 1912-1914, we had a large public literature devoted to the rebellious aspects of sexual life.

To some extent this literature fed the sexual reverie in which I participated every few days. My knowledge of new illicit sex relations was sometimes lived through in imagination as if it were a part of my own life. The larger number of girls which I now had a chance to see at least worked into my life in much the same manner. But I do not think any of the changes of my lot and surroundings affected the proportion of time I spent in sex reverie. When I was on the farm I sometimes passed months without seeing a girl, yet I en-

gaged every few days as a rule in voluptuous imagination, often simple, comparatively, but yet intense. When I was in the college community I saw every day perhaps a hundred girls, and I engaged in sex reverie every few days, but now the reverie was richer in phases (it did not occupy more time). If I live in a human community, however sterile or simple, it seems that I am bound to receive enough stimulations to make food for all the sexual reverie which my system permits of—or shall I say demands? For is there not a demand for sexual experience, vicarious if it cannot be actual?

Although I have sketched over my life, with emphasis on sexual history, up to the time when I graduated from college, at the age of twenty-five years, after a varied life of farming and studying—all in all, almost as much the former as the latter—it seems upon reflection that a few more words need to be said about some of the sexual manifestations.

First something more concerning experience of *psychic sexual behavior*. I have made it clear how I had many of these. I have also written as if I was little troubled in conscience or reflection by the fact that often as a culmination of my reveries of erotic and sensuous experiences with intelligent and attractive girls I had an emission of semen with intense pleasure in the penis and over the whole system. I believed little harm could come from such experiences. I thought them rather natural. This was my general opinion on the matter.

However, I sometimes deviated from this rule. Until I was at least twenty-four I was occasionally haunted by some fears that perhaps my reasoning might be wrong, and masturbation might ultimately be harmful. Quack literature suggested such fears at first. Later I heard talk about dangers. In some way it would be suggested to me that bladder troubles, sexual impotence, old age, or some other affliction, might be caused by masturbation. I might decide to quit the practise or habit. I would resolve to think of higher things, more philosophy, more social reform, etc., but after several days I would reason myself back to the view that temperate masturbation does not do the majority

of human beings any harm. But perhaps before I had thought my way back to this position I would have performed the act; for every ten or fifteen days, at the longest, I was bound to have such an experience. My body would lead me to the act, and nothing in the world could make me resist it, although many things would help me to defer it.

I several times made the statement to others that sexual pleasures, either in fancy or in real relationships, were not harmful in moderation. Indeed, once to a number of college athletes I commended them on general principles, though I said nothing of my own life. (At another time when coarsely asked by a different person if I masturbated, I was offended at his manner, and denied that I did.) I was never very communicative about my sexual life, and bore myself so well that most persons seemed to think me a kind of a saint in this respect, and did not trouble or tease me (as they do many) about any aspect of my sexuality. I talk with friends in a general way about phenomena of sexual life, but in too scholarly a way to arouse suspicion.

From twenty-two onward, G. S. Hall's "Adolescence" was much in my mind. I regarded it as the magnificent monument of truth and speculation that it is, and his chapter on masturbation sunk into my mind, *but* strengthened my impression that the habit is natural and harmless, if performed in measure.

On the morning after a self-induced sexual emission I used to feel tired and sluggish. If the emission came in sleep I did not feel so. The sluggishness, however, would soon disappear, and if something occurred so that I did not think about such a feeling I did not have it.

I learned also that if I did not induce an emission at least once a week I would have one in my sleep, and I began to think that if I must have them anyway it was just as well to induce them, and enjoy the pleasure of the experiences. (I never had many erotic dreams, but I have had some amorous ones—that is, dreams in which sexual and love pleasure without sexual excitement proper occurred.)

From the age of twenty-two to twenty-seven I kept a

record of all emissions, distinguished as to kinds. I found that during these years I had approximately regular periods of about a week, or perhaps better five days. I would sometimes pass two or three months with only two or three complete masturbations, but again I would masturbate two or three times a week, or a dozen times a month.

Perhaps it will now be better to continue my narrative until the present time, reserving further general remarks until I have concluded my story to date.

The influence of my studies of human nature, ethics, sociology, etc. (20-26), had been markedly to change my old-time views about sexual relations. In my early teens I had believed in unfaltering marital constancy and durable monogamy as indispensable requisites to all that is tolerable in social life. Now in my middle twenties, after much study, I was at least tolerant toward illicit sexual relations—and my main condemnation of them was the fear of venereal disease. I was willing to forgive women who had made sexual transgressions. I would not let such a step count for or against them.

But now I longed, more than ever, for a female companion, attractive to me, understanding me, and appreciative of me, who, as a sweetheart and wife, would be a companion of the senses and a companion of the intellect and the moods and passions, all at once and all the time. Through most of my teens I had been hungering for the love of a particular girl whom I loved merely for her æsthetic, and my imputed mental, qualities; now through my declining twenties I was to be the victim of a love-hunger in the more proper sense of the term. I longed for the pleasures of reciprocated love and of congenial communion with one of the other sex. The longing was intense, and filled my whole mind. I was not gratified by mere civil relations with a few girls that I knew. I wanted the full and complete society of at least one, and I wanted this girl to measure up to my standards—a thing which not many girls of my acquaintance could at all do, but which could be done by a small number of rather unusually intellectual girls.

I sometimes fancied having sex relations with mediocre

girls that were near to me, but I usually wove an intellectual girl into these experiences and made fancied intercourse with her the culmination.

Of course my demands were the result of a kind of limited sex-fetichism, and are often met with in differentiated, intellectual or æsthetic, persons.

My longing did not at first interfere with efficiency, and I was as much a scholar as ever. I had been awarded a Sage School of Philosophy Scholarship at Cornell, and in the year after graduation from college I took advantage of this. My strongest objection to Cornell was that it was practically a man's college, and I wanted to have the class-room society and acquaintance of girls. It turned out that as a student of philosophy—graduate courses—I had little opportunity to make the acquaintance of college girls,—and I made but few acquaintances in other ways. The failure discouraged me—I was sometimes almost frantic for mere face to face relations with some suitable girl. I did have a few pleasant episodes of a friendly sort, and a half dozen girl friends in the colleges. One, a freshman in the arts college, became a very good friend near the latter part of the year, and we passed considerable time together. I think I am not prejudiced when I say she was the most perfect companion I have ever known, although ten years my junior. It did not seem to me, for various reasons, that I could think of marriage with her, and I withheld my love, which would have gone out to her supremely, had she reciprocated (as she might) and had I seen the way to keep relations with her. The memory of her is pleasant, and will remain one of the bright spots in my life. (The way I controlled my love, in this case, shows that love *does* know law.) I remember her for her intellectual companionship, for her hundreds of qualities so suitable to myself, and for her physical person; and in my reveries, both voluptuous and non-voluptuous, she often comes back to me. She often comes into the culmination of erotic reverie, as the last woman or girl with whom I have imaginary intercourse and the recipient of my orgasm. But, because of my separation from her while I had not allowed my interest in her to wax into love in the proper sense of the

term, she is to me as a type of excellent woman rather than an individual. I believed there were others like her, as indeed there are, and I hoped to discover at least one of her kind while getting a degree in sociology at the University of Chicago.

I spent the summer after my year at Cornell at my parents' home and farm, where I worked busily, had little feminine society, save that of my mother and a young woman cousin, and where I, as usual, continued my reading and studies in spare time. However, more than ever before, the desire for a mate wore upon me, and depressed me.

A brother of mine, two years younger than I, was in the same unmated solitariness, and showed his dejection—a thing which I was always, and am yet, too proud to do. His case would be interesting to take up, but I cannot do so here. (I may, later, be able to send you his, as made out briefly, according to the outline of “Rational Sex Ethics, Continued Ins.”)

I was mightily pleased when fall came, and I started for the University of Chicago. I went there with intellectual and love aspirations combined. I hoped to make the full and continued acquaintance of the girl of the kind I had so long longed for (since the intellectual development of my middle teens). But for some reason, or various reasons, my matequest was futile, despite the doubtless presence of many suitable young women in the university community and in the great city.

Were this addressed to a sociologist it would be well to take up a detailed account of my social and community and group relations while I was at the university, and while I worked in the city (which I did for some time), but for present purposes I shall omit most of this line of development.

Despite the considerable number of acquaintances that I made, none of them turned out to furnish the companion that I wished for. I knew girls of the right tastes and characters who were physically attractive to me, but something always stood in the way between me and them. They would be about ready to leave college, and there would not be time

for wooing; they would be in a different social or economic plane, etc.

I know from a good deal of personal confession from others that my experiences in this respect were not very unique. Many of the members of our Great Unmarried have a similar story of continually missing a wife through no real fault of their own. It is not from lack of trying nor from lack of personally attractive qualities that they miss their heart's greatest desire.

Sometimes my longing for love-experiences that I saw others having and that I could not have drove me to contemplating not very seriously suicide, and the mental pain from such a taste of the Lot of Tantalus was as great as any stings that I had ever received during my teens. I do not think I showed my tortures very much, but they were almost always present.

It is strange that love-hunger of the kind that I am talking about is so little recognized in literature, and that our popular thought does not grant that such a thing exists. We hear something about disappointment in love (for some particular person), but very little about the general need of love.

Sex-necessity (or the physiological and sensual call for the experiences of sexual intercourse, real or vicarious) is admitted by some people, and certain scientists grant that there is a penalty from nature for those who do not somehow answer it. But it may be answered by psychic sexual intercourse or by auto-eroticism. Love-need (or the craving for generous recognition from another person harmonious and beautiful but of different sex than one's self) is as real as sex-necessity and more harmful when ungratified, but in the modern world it is much harder to meet. (By the way, marriage meets it only when marriage is a success, which it often is not.)

The influence of such a state of mind finally proved distracting. I was unable to make a first rate showing in the graduate work, although I did well. I could not bring myself to the effort of finishing up a Ph.D. thesis in the minimum

time, and in the spring of 1917 I substituted an A.M., and took a teaching position in a provincial college, hoping that salaried work would be a good thing for me.

When I was in Chicago I spent part of the summer vacations on farms near the city, in Michigan or Wisconsin, but my state of mind did not change from this change.

The small college had a churchly atmosphere which was intellectually repellent to me. The community was not one that I would like to settle in because of its mental and social conservativeness. While there I felt that it would neither be wise nor right to try to win the love of any of the girls I knew; for spiritually they were all separated from me by a vast gulf. There was one who was inordinately attractive to me, and had I not controlled my affections I should have had some kind of a love affair that would have gripped hard. I believe that reciprocated love with her would have prevented my having the illness that I did have, but of course I cannot prove this.

The fact is that I ran down in health so that at the end of the year I could hardly handle my light duties in the college. I suppose there were numerous things that had a part in this. My mother died during the winter, of cancer of the womb. I was in a strange community (Dutch). I was doing new work. Food did not please me and my boarding place, with a crowd of boys, did not suit me. Peace-lover that I always have been, the Great War made me sorrowful. I had a bad cold through the winter, before my general decline. But I believe that had my sentimental life been all that it reasonably should have been, I should not have had the neurasthenia that I did have. Perhaps the love of one attractive woman would have made the story much different, but maybe not. The thing is open to question. But I have thought it well over—better than I have written it out,—and I think there is an affirmative probability. But let me add, that had physical, occupational, and communal circumstances been more favorable love-need would have not seriously disturbed my health.

(I was rejected from military service, a thing for which

I would have been useless, with headaches, indigestion, underweight, capricious bowels, etc., etc.)

At the end of the school year I spent the summer with my father and a brother on the home farm, and before the middle of July, while not entirely recovered, I was able to do as much work in the hayfield as anyone did. By November I was in perfect physical condition. And in all this recovery there was *no* aid from satisfied love.

During all of this physical decline and recovery I masturbated frequently, probably on the average of ten times a month, save for a while when it came on—when I refrained considerably, on account of my mother's illness. (I did not want such pleasures when she was suffering so at a great distance from me.)

Now let me add two statements which may throw light on what I have just written.

First, I believe that sexual and amorous demands in individuals go by rhythms not only extending over short periods but over long ones. There is, of course, the short period of a few days—the varying length of time between one impulse to sexual relief through carnal intercourse, imaginary intercourse, or strong through checked sex desire. But there is a longer rhythm,—a man will pass years when he feels sex and love urge with great strength and very frequently, and then he will have a period of years when the beckoning of these experiences is much feebler. In my years from 18 to 23 I felt, in general, sex feelings rather gently; from 23 to 29 they were increasingly strong, and after the climax in sickness they subsided to moderation. I do not mean that in the moderate periods there is no desire, it simply is more reasonable and does not when unsatisfied make one physically inefficient. When one's sex urge is strong for a considerable period, denial is accompanied with certain moderately bad results.

Personally, I do not think the stimulation afforded by town, urban, or college life can be accused of responsibility for the imperiousness and harmfulness of ungratified sex feelings, for the feelings were just as bad during the long vacations. No more can these phenomena be traced to

reading, for when I have been reading such masterpieces in the study of sex and love life as Crawley's, Ellis's, Robinson's, and other writers, including you, I have sometimes been calm and unimpassioned.

Second, there are partial substitutes even for love-hunger. I spoke a few minutes ago as if there were proxy-gratifications for sex appetite only in the narrower sense. It is true that such substitutes are more successful, but some things can partly take the place of the desire for sexo-spiritual companionship. Friendships with congenial girls or women are the best substitute, but the passion for art, learning, philanthropy, religion, or even the passion for such sensual pleasures as epicurean eating, or physical comfort, or sports will help. The love of work or property is almost next to the love of woman (or man in woman's case) as a substitute for legitimate, sentimental life. (The thought of this paragraph is chiefly the idea of sublimation, now so familiar in certain strains of Freudian and other revolutionary psychology.) (Plato called thought a kind of sublimated sex-impulse, by the way.) (It is sublimation when physical, non-sexual, pleasures take the place of sex-pleasures.)

My narrative may now be ended, for the present. The past year has not been very eventful with me from the viewpoint of sex history. I am in good health, and with calmed sex-urges have a placid outlook on life.

Incidental to farming, into which I have been forced by the conditions in the market for sociology teachers, I am doing a good deal of writing in concrete sociology, have had numerous articles in good journals, and have three books under way. I have a good deal of correspondence.

I hope before long to get into a more congenial social environment. And despite the low ebb of my sexual life I am still thinking that some day I may find the kind of reciprocation that I have so long looked for—and I may, though like all differentiated persons my quest is a hard one.

This last installment does not satisfy me very well. It seems woefully commonplace, although I think it deals with some important subjects.

There are yet a few topics that I am going to take up in a general manner.

I object to your use of the term auto-erotism. It savors too much of Narcissism (the state of having erotic feelings towards one's own body. See W. A. White, "Mechanisms of Character Formation," p. 197, or W. J. Robinson, "Sexual Impotence," etc., p. 393.) Narcissism may be considered a perversion, and I doubt if it is very common. In childhood I felt one or two touches of it, but it was very faint and transitory. I have never felt it since, tending to be repelled with my own body. I am also disgusted with the idea of masturbation as a purely physical act, and have never had a voluptuous feeling into which the idea of another person did not at least vaguely enter. Since the age of nine my mental images of others have been extremely prominent and real, and sexual-social reverie would begin just as soon as pressure or sensation appeared in the sexual region of my body, and usually before.

Psychical eroticism, it seems to me, would be a fair term for my experiences, although I do not know of any compound of words that cannot be objected to. Masturbation has bad ethical associations, and worse ones for theology, and besides does not include those states of voluptuousness that do not end in erection or ejaculation.

The Effects of Masturbation: These ought to begin to appear, now that I have practised the habit for at least a quarter of a century. So far as I can see there are no regrettable effects, unless the many vivid sexual experiences and pleasures that I have enjoyed are to be accounted bad. My general health is better than ever before, my strength is good, I have no sick days, my physical spirits are high, I enjoy living, etc. For several years I have felt absolutely no dull effects on the morning after masturbation.

My mind has not been spoiled by the practise. Phi Beta Kappa honors five years ago and much published writing should prove that. My name is often in Poole's Index. My practical ability is good, my memory for details is admittedly good. (The references I gave in my first letter will say that.)

I still have high ideals, far too high for this damnable world! (I would rather work at farming in an uncongenial community than work for a newspaper whose social policies I hate.) I will not sell people what they do not want. I am sympathetic with the unfortunate, and am a good neighbor. Masturbation has not caused me to yield to liquor, gambling, opium, etc. I cannot contemplate favorably mercenary prostitution, and in any kind of sexual relations I want mutual sympathy. My taste is for the communion, not the domination-submission, type of sex life and relation. I have, it is true, come to believe less in durable monogamy with poorly mated persons. I see less virtue in carnal chastity, and less reason for conjugal fidelity (could venereal diseases be guarded against), and a book like Grete Meisel-Hess's "The Sexual Crisis," gets my sympathetic attention (when once it would have been given condemnation). But I still believe, as does Meisel-Hess, that the well-mated monogamous couple is the highest ideal in the sexual order of society, and hope to be fortunate enough to be a part of one. So I think, despite my sexual reveries, my morals are intact.

Neither am I able to discover any failure of sexual potency (one of the results feared by that otherwise rather sound sexologist, W. J. Robinson). Of course, not having had actual carnal intercourse, I may be treading on uncertain ground when I talk now. But erections are as vigorous as ever, ejaculations are under control, and do not come prematurely, and so far as I can make out, sexual stimulation is normally accomplished by the actual female form (in idea). Of course, impotency gradually comes to all sooner or later, and there is time for it to come to me; but it has not appeared yet.

It may be objected that I have never been immoderate in indulgence, and probably, as people run, that is so.

The *length of time of sexual* excitement before an ejaculation of course varies. It is sometimes no more than twenty minutes, and sometimes prolonged for an hour. The matter is under my control, and could be prolonged longer.

Realizing for long the mutual nature of the rightful sex relation, I have cultivated ideas as to the ways it should be carried out—words of love and praise to a partner, stimulation of her breasts, lips, etc., deferment of the culmination until she is ready.

If excitement is great enough, or if I have been a number of days without an erection, I can have several ejaculations within two hours or so, but one in a day seems more normal, then have no more for three or four days.

Such vaudeville, and even burlesque shows, as I have seen have never had an exciting effect on me. Participants in such shows seem unreal and distant. The memory of attractive girls that I know is vastly more potent for excitement than anything on the stage. (Few seem quite to agree with me here.)

Literature dealing with liaisons and sexual carnality, the art of love, etc. (for example, the parts of Havelock Ellis's "Psy. of Sex" that study normal sexuality), excites more or less by suggesting fancies of similar experiences in my own life with girls that I know, or in some cases hope to know. Pictures and paintings may play a similar rôle. If I am in the right mood any visual contacts with attractive women, known or unknown to me, are likely to excite mildly, but masturbation is always a private act. The thing is under control.

The mere touch of the dress of a girl who is nothing more than physically attractive to me sends a rapturous thrill over my body, and may make more erotic feelings. In associating with one such girl I sometimes had a partially erect penis for hours, but I don't think she suspected it. Our talk was civil and proper. (I could have prevented the erection.) In associating with another girl with whom I was really in love (but who did not care erotically or physically for me, or any way did not want marriage to threaten) I sometimes had *almost* involuntary partial erections. But these were not ordinary, except when I held her close to me, and even then I could bring them to subside before she detected

anything improper. But, of course, as has for ages been said, anything like bundling is playing with fire for the would-be chaste.

Sex-education (for brevity's sake I make this dogmatic).

Ignorant parents will probably continue to let their children pick up the vulgar and inaccurate accounts of sex life current among other ignorant persons. The schools can remedy this to some extent by teaching biology and zoology, and, tactfully, human physiology. But it is hard to teach even college students who have only a vulgar acquaintance with the laws of life.

Educated parents can tell their children biological facts in early years, and should do so, without any emotion, and children will not prematurely develop curiosity towards voluptuous experiences. Ed. Carpenter in the appendix to *Love's Coming of Age* has given some good hints on Sexual Education.

At puberty there is no other suitable way than to give young people information, about sexual experiences, masturbation, etc. It will have to be said that most young people enter sex life by masturbation, which is harmless if not excessively practised. Temperate living in all things should be enjoined. Women should instruct girls, men boys. Don't be personal.

But never enquire into the personal lives of young people.

If masturbation seems excessive (two or three times a day regularly), doctor for nervous troubles.

Co-education, with healthful physical and mental activities in which both sexes participate both in groups and in individual relations is indispensable. There should be plenty of friendly association between the sexes through life. It will not increase voluptuousness.

Eroticism and sensualism should not be encouraged, yet the art of love in its sensual, as well as intellectual, aspects should be placed in the minds of young people well before marriage.

Parents should not discourage, make fun of, or tease, children and young people about courtships. Never induce sex-

hunger in children, save by scientific instruction. Never link little boys with little girls as sweethearts. Regard love-making after puberty as natural, and a thing not to be the subject of annoyance. Don't talk about it as though it were morbid.

Be somewhat confidential, to those in later teens, about your own life.

Regard sex as a sacred, important, and natural, also virtuous subject, when it develops so as to allow of other valuable activity and thought. There is nothing to be hidden, yet nothing to be given suggestively.

Sincerely yours.

Mary E. Moxcey's *Girlhood and Character* is good, very good. She, however, omits masturbation and psychic sex relations. It has the right attitude towards civil sex relations of young people.

Comments on Sex Autobiography

I had it in mind to comment extensively on this autobiography, but in re-reading it it seems to me that the author himself has gone so fully into the various matters connected with the awakening and expression of his sexual life that no great amount of further comment is necessary.

I think this detailed history especially valuable for the reason that the author is a man of liberal culture and of a scientific type of mind. He is capable of reasoning in a detached way concerning his experiences, and hence far more justly and accurately concerning these than the ordinary man. In the main I agree with his conclusions, but where he considers monogamy the highest type of union and concludes that other types may be admissible, I disagree with him. I also disagree in regard to trial marriage. I myself do not believe that there is any necessity for trial marriage if men and women have proper ideals and are given suitable instruction in the art of love before marriage.

In reading this history one might at first think that sexual fancies and practises were more than usually prominent;

but he does not think so, and I agree with him in this. In the cases which I have published little is said of the actual time and thought devoted to sex subjects; but from all the men and women whom I talked with I have gained the impression that a great deal of time was consumed in this way. Aside from the inevitability of the sex problem for all, its omnipresence, particularly in early life, is doubtless exaggerated by the fears and uncertainties which surround it until these fears have been dissipated and the individual is reconciled to some philosophy of the sexual life. One's life may be half lived, under the present régime of secrecy, before one really knows the difference between sex promptings and sex anxieties.

The different classifications of people according to their sexual characteristics which he describes are, I think, largely artificial; that is they are the result of certain kinds of imperfect sex education or the different results arrived at by different people who have no education in these matters.

Fundamentally, we are all much nearer alike than we permit ourselves to think. Our different points of view and our various reactions to experience depend on our early environment and instruction. Differences in health, in vigor, in idealizations, in sex promptings, are now marked; but with a unified teaching and experience these differences largely disappear.

This young man has directed his sex imaginings to girls and young women whom he has known, and he favors keeping, in this way, the inner sex lives of young people nearer to reality. I have been and still am in favor of preserving the necessary sex imagery more as an idealization. A sex ideal looked forward to reduces, I believe, the frequency of sex emotions in young people and keeps sex as one of the most sacred things in life, while allowing sex fancies to play upon friends or acquaintances tends to make the sex life more common and material, though it does not seem to have done so in this instance.

He speaks of the common sex books warning against masturbation, etc.; and I think he reasons truly that no amount of scare head-lines would ordinarily stop or very much cur-

tail sex manifestations. I have always observed that a reasonable understanding of these matters, with the scare element entirely left out, has been the surest method of reducing sex imagery and sex desire to the normal or to the minimum.

He gives it as his experience that there is more tendency to sexual reveries and sex expression when alone than when with congenial companions of both sexes. I have been told by many who have related their sex experiences to me that their experiences had been similar, and I think that this is almost universally true.

I have been told by many men, and I know it was true in my own experience, that during the period of courtship, especially during the pre-engagement period, all sex impulses disappeared for a time, regardless of their insistence formerly or subsequently.

This case would support the belief that there is a real and frequent demand for sex expression. It is typical of many cases that I have in mind, none of whom thought it possible to stifle all of their frequently recurring sex impulses. These people have remained sane, moral and productive. Other cases who have feared the results of moderate auto-erotism and whose resistances were unequal to the task of absolute continence have become unstable, less productive, promiscuous, and often diseased. Still others, who have stifled all or nearly all sex impulses, have become mental or nervous wrecks, or fanatics or weaklings. I know of no single case of a man or a woman who has stifled all sex impulses through a long period of years without apparent deterioration, both mentally and physically. At any rate, any such are far below in mental and physical ability and endurance corresponding cases who have had in some way moderate outlet for their sex promptings.

Statements about individual bachelors or maids, or about a celibate clergy whom no one really knows much, if anything, about, are useless in this discussion. We know the facts concerning enough normal people to establish the probability of the universality of the above and similar propositions.

If one attempts to disprove statements that I have made, he should not be too sure that he at first obtains correct answers to his questions. Very recently I was given the impression by a most worthy and virtuous woman, who had become disturbed from lack of adjustment in marriage, that she had known absolutely nothing about sex before marriage. Later she voluntarily told me that she had practiced auto-erotism moderately from the age of eight until her marriage at twenty-four. Often the most truthful men and women deny these things at the first interview or on first acquaintance; but up to date I have found but the one man formerly mentioned who did not eventually admit it in early life, and but eight women who did not eventually admit it at some time in their experience.

I wish to call especial attention to this young man's longing for a suitable life-companion. Such experiences, resulting in ultimate bachelorhood, are common in both sexes. It is regrettable that there are in modern civilization so many obstacles to suitable meeting and mating. I have discussed this situation more fully in a subsequent chapter.

CHAPTER II

A CORRESPONDENCE SCHOOL IN SEXUAL EDUCATION

I CALL this chapter a correspondence school in sexual education since I believe that from this correspondence, fragments of which I shall quote, many people have gained desired knowledge and points of view which I, at least, have thought desirable.

I have always attempted to answer my letters as fully as possible. I have had to do so personally, since they were of a private nature, save only in cases where my wife could write at my dictation. This correspondence has been voluminous, and many letters have gone over the same ground. While I appreciate letters of praise, and while letters of criticism are very helpful, since they suggest new lines of thought and perhaps prevent expansive ideas, it is impossible for me, since I am only one, to answer fully the numberless questions which are propounded. I shall continue to do this to the best of my ability when unusual or deserving cases come to my attention; but experience proves that by quoting from former correspondence I can save myself time and writers trouble by thus answering their questions in advance. How can I write a more useful chapter for many readers than to repeat the answers I have given to the questions of former readers? What better illustration is there of the need of sex education than samples of these letters that have come to me?

In some of this correspondence I express my views and reveal my attempts to encourage the meeting and the mating of suitable people. I shall refer to this in a later chapter.

The first series of letters resulted from my being selected to suggest a suitable pamphlet or to make proper reply to the following letter.

"I am sending you a dollar. Sixty cents is to pay for the book, *Sex Hygiene*, by ——. If you will, send it in a plain, sealed package that no one will be tempted to open, —please.

"The rest of the money is to pay for such pamphlet as you feel will answer the unasked questions of a girl about to marry who doesn't understand the first thing about 'those ugly' diseases and feels she needs to know a great deal about THEM in particular, as well as about the risks that bring them. THEY are the subject she seeks and needs to understand.

"Your co-operation will be keenly appreciated. She wants to know their cause, their cure, their history from the time they have been discovered, in a neat, hide-away-able pamphlet."

I kept no copy of my brief reply to this letter, but I said in substance that I knew of no pamphlet which covered authoritatively the questions asked, but that, while I was no authority concerning these diseases, I would gladly answer to the best of my ability such definite questions as my correspondent would ask concerning them.

Then came the following letter:

"There is little I can reply to your letter except to thank you for it. I should like to ask you many questions and to talk to you, for the matter is serious, and in such cases we must work together. I could tell you much of the circumstances, but this would not alter the questions I would ask of you. Your inferences may be as they will, but I know they will be charitable and humane.

"I am a college woman of excellent family, this much I can say, and I have never let down my Puritanical standards for any cause or person. I believe I am a sensible, practical girl, healthy, even-spirited and, though a trifle temperamental, otherwise normal. I don't know. We are all tested from time to time, and none of us is perfect. My tests, however, have been very mild and Sunday-schoolish. UNTIL——

"And now I face a different kind of world. The essential element of passion of which I had never heard before I 'grew

into' a certain person's confidence, has surprised me—his evident and mine latent. What a surprise world it is!

"And then unpleasant surprises come! They are very strange! They all are, because they relate to human interests 'not talked of in polite society.'

"And I want to know particularly about syphilis. I hear that over two million have it, or have had it (if there is any have had about it); and over seventy million right here, all doubtless don't know as much as they should about it; and I am one of them.

"How essential would be a college course in hygiene and personal, physical study in connection with the college work at a liberal arts school! How trifling are the courses now offered, how abstract and superficial, how very unequal to the definite, specific problems young people, married or unmarried, have to face!

"Attached is a sheet filled with questions, and spaces for answering them. Use your time and your best judgment. Let me hear, however, for in *this* case your confidence, your time offered, will be turned to much good. This is not an ordinary circumstance, and I am in position to pass on and on what you can give."

I reserve the questions and give them with the answers.

Following is my answer to this letter:

"Your letter of recent date is at hand. I judge that, as you say, this matter is serious; and I also wish that it were possible for us to have a conference, in which event I might be of more service to you. I certainly think that I could remove some of the burden from your mind. So you see that my inferences are the obvious ones, and I believe I have my full share of charity and humanity. I am so confident that I could remove at least a part of the burden, humiliation, sorrow or what not that, unless some opportunity for a conference does occur, I shall send you later, with your permission and directed as you shall dictate, certain fragments of MS. which I intuitively feel cannot fail in some way to hit the case of the parties whom we have under consideration.

"First of all, are you sure about the diagnosis of syphilis?

Is this not possibly a case of strong suspicion, or a pronouncement of one not thoroughly competent? I have known such cases, and they are common. It is wise to be absolutely sure at the outstart. The Wassermann reaction in competent hands offers a pretty reliable proof as to whether syphilis is present or not. If not, well and good. All is safe. You can forget your worry about your friends. If the trouble is present, salvarsan, a comparatively new remedy, will often effect a complete cure. If destructive changes have taken place, such things of course cannot be remedied.

"I have answered your questions as fully as I can at present; but this is a difficult subject, and I will make it a point to go into these matters further and give you the advantage of the latest and best. I do not know the circumstances fully, and I judge that the parties wish to remain incognito.

"I know well a man here in the East who is constantly dealing with these cases, both in his own home and in the Boston hospitals. When I see him I will get his valuable opinion and give it to you. If the circumstances permit it I can arrange to have the parties see this man for advice or treatment, all *sub rosa*; but they may know someone nearby equally competent and reliable, who would answer the purpose just as well.

"I should say that these parties should consult someone above all suspicion of quackery, of highest known reliability and ability and do it soon.

"And now I would, if I could, say in a word something that would be of comfort. College breeding, isolation, religion, and all the rest do not obliterate the certainty of passion in all normal human beings. The sudden overwhelming insistence of these problems should not lead to discouragement or morbid ideas. Let us remember that the mistakes made by young people because of a too puritanical ancestry and a too prudish public are not ones which the young people themselves are entirely responsible for. We are the responsible ones. We should inform and help. People in difficult positions should be sure to divide responsibility.

They should not give up nor admit any element of hopelessness. There is much available knowledge, unknown to many, for the alleviation of mental and physical ills. I am confident that this girl is sensible, practical, and all the rest. Let her rest firmly in that assurance. The tests of life become less Sunday-schoolish as time goes on.

"Polite society is beginning to think and talk of these things. I have thought much of them and talked a little. I agree as to the superficiality of present curriculums. They deal only with the froth. Reality, the fundamentals of life, emotion, without which there is no rationality, have long been taboo, causing shame to us who know and unutterable misery to those who do not understand these things.

"Though it would not help you on the problem of the specific disease, I am sure from your letter that you would find something of use in a book which I have written. I shall be glad to send you a copy of this, which I have, and you may read it at your leisure and return it (I don't think it is anything you want to buy). This will be a good preliminary to the MSS. which I propose sending later. This book deals with sex, and you might want it sent in some special way or to some special address.

"Please feel perfectly free to command me; and if you could feel free to unburden yourself more fully, without the parables, perhaps I could do much more by letter. I am a safety deposit vault. Seems as if sometimes I were a universal repository of the life tragedies of men and women, more especially women. Please do not think it egoism, but I have seldom failed to be of some slight help. You speak of thanks, but I only ask that you 'pass on' anything that is worth while."

Questions and Answers on Syphilis

1. Is syphilis curable, and if so, how?

Ans. Nearly all cases treated properly early are curable. Very many of those delaying treatment can be cured, but it takes longer. Once in a while a case resists all treatment. Mercury, iodine, and arsenic were the remedies form-

erly relied on. Many were cured by them. Now salvarsan and neosalvarsan cure like magic many cases taken early, and some of the most difficult old cases, but they will not cure every one.

2. Can any person who has it, and perhaps has had it for years, ignorantly, be said to be a safe person to be with? (Answer this in detail. Suppose a person had no evidence of it other than an effect, a bad ear, and had not given anything to anyone, and seemed to have inherited it, or to have received it innocently, should he be regarded as unsafe for a mate until cured?)

Ans. How do you know he has it? How do you know he is not cured? The more remote the time since the beginning of the disease, the safer the person is to be with. When the disease first begins, with a sore, in the primary stage, so-called, there is every danger of infection. After a few months the secondary stage comes on, with eruptions, sores in the mouth, etc. There is then also great danger of infection. Years later, in the third stage, there may be a possibility of infection, but this is remote. Very likely this case is safe, but I should not dare to say so without further data. The positive Wassermann test is pretty sure to show the disease. The negative is reasonably sure to show freedom from it.

3. Should people who have had it ever marry?

Ans. Yes, in most cases, after skilled advice.

4. Could a man who has had it and is over it be the father of healthy children?

Ans. Yes.

5. Could a woman who has had it ever be the mother of healthy children?

Ans. Yes.

6. Are people who have had it abnormal if it is taken in time?

Ans. Not as a rule.

7. Is abnormality in people who have had it altogether traceable to this?

Ans. Not necessarily.

8. Is it true that innocent people, free from the temptations of indulgence, have been victims of this to the full run of the trouble without knowing it?

Ans. Often, undoubtedly.

9. Is it actually transmissible to the offspring? Is it necessarily transmissible or does it simply affect the offspring?

Ans. It is transmissible under some circumstances, and it may affect the offspring in other ways, provided, of course, that the disease is active in one of the parents at the time of conception or in the mother after conception.

10. Is it true that of the thousands who have it, many of them are married, have children and do not know that they have it?

Ans. Yes.

11. Are the offspring more apt to be affected when the mother has it than when the father does?

Ans. A woman usually has it milder than a man, but the effects on offspring are more pronounced, as a rule, if the mother has it than if the father has it. Pages would be required to answer this question in detail.

12. Why is it that I cannot find the word in the city library catalogue or card index?

Ans. Probably because the early Church taught that everything pertaining to sex was low, bestial, unseemly and vicious.

13. Is the presence of the toxin of the disease, if not the actual disease, likely to stimulate the victim to nervous attacks?

Ans. I don't quite understand this. The spirochetes cause the disease, you might say are the disease, and cause the different forms of it, or attacks. Neuro-syphilis, or syphilis of the nervous system, is a very common form, but a non-syphilitic nervous condition might be caused by the patient's constant worry and foreboding.

14. Does it lead to nerve debility—necessarily?

Ans. No.

15. If the trouble has been dormant for years, and has

only affected the ear or the eye or some sense or nerve or organ, does it necessarily follow that it will affect the sexual organs in due season?

Ans. It usually begins with a sore on the sexual organs after intercourse with one already diseased. If the primary sore occurs anywhere else it is not likely to ever affect the sexual organs.

16. Where can I find a book giving the history of many cases?

Ans. I cannot tell you of a recent complete one, but Southard's "Neuro-syphilis" is an excellent one, giving many cases of syphilis of the nervous system.

17. Is the lack of self-confidence due to the disease or to the depressed condition of the person, who feels debased because he has it?

Ans. Largely the latter, perhaps sometimes entirely.

18. Can any cases be said to be less serious and require less time than others for cure?

Ans. Certainly.

19. Is it possible for people who are cured to feel that there can be no results, no ill effects, or must there always be worry?

Ans. After negative Wassermann blood and spinal fluid tests one might feel safe.

20. Is abnormality necessarily traceable to this if it has been innocently acquired?

Ans. No.

21. In case it has been acquired innocently (via drinking cup) is it any more curable than otherwise?

Ans. No.

22. What chances of cure if first treatment neglected and trouble returns?

Ans. Nearly as good, but disease is more severe and it takes a longer time.

After a few days I received this brief note.

"How helpful your letter has been, and your very direct and wholesome answers to my questions helped me equally. Yes, of course, I want to read your book, all of it, for I am very ignorant, yet very conscious of the immense amount of

work that must be done to educate people. I have meant, by the way, to tell you the whole story, but just now other matters press, so I am not going to bother you again soon. . . . By all means send also the MS."

I received a letter from a man at about the time that I received her next letter. From now on the letters of the two and my answers to each are given. The first is the letter from the man. The second is a letter from the woman. Then come my answers to the man and the woman, next a letter from the woman, followed by one from the man, then my answer to the man and to the woman, then letters from both which were answered in person, and then letters from both, closing that particular phase of our correspondence.

May 27, 1918.

Dr. W. F. Robie, Supt.,
Pine Terrace,
Baldwinville, Mass.

DEAR SIR:

I simply cannot refrain from writing you, my dear sir, to say how much your book on "Rational Sex Ethics" has helped, but more, has *heartened* me.—("Further Investigations" I have already spoken for in advance.) As I read the book closely from cover to cover and between the lines, I said to myself,—“Here is a man ruled by the Divine law, in sex problems as in all else.” The tribute to your wife in the opening pages is beautiful. How proud she must be to hold such a high place in your heart! How fortunate you are to have a wife who is such an ornament to her sex, so beautiful and rounded a flower! She too is ruled by the Divine law.

I have been for a long time, and am now, a student of medicine. The subject ever fascinates me. The human body is so wonderful! I seriously thought, not long after taking up the study, to qualify for a Doctor; but my deafness (though this is not extreme), and utter loss of smell, both from scarlet fever, proved an insuperable bar. I am single these many years. I have always had an instinctive rever-

ence for and deference to woman. My sympathies are keen and quick to stir for whatever will make for their happiness. But it would seem my faith in them has, in my time, been cruelly tried. Our Lord says right here, "Be of good cheer, I have overcome the world." Therefore am I commanded to rise up, gird my loins, lose not faith in them one whit, and fight the good fight to the last. In the matter of bachelorhood I have solemnly felt all along, it was my duty to love and mate: that I am ever a parasite otherwise. Seeing this, I have tried, and tried, and tried, but the right mate does not seem to come within my view. How hopeless it is I say! The only consolation coming to me at such times is, that *just* the girl to which my heart will respond in thorough unison is somewhere in this land. Somewhere indeed, but where? It will easily be believed when I say such a heart hunger for love as I have suffered and do now suffer! You will see my nature is very passionate. My sexual powers are very strong, have been all through the years. But here I will stop, for it is being considered seriously, if I can get away sometime later, to go and see you professionally, provided an appointment be granted me; to relate more intimately my case, to get advice principally how I may set out anew to have a helpmeet.

I pray you, dear Dr. Robie, to overlook this letter if it rambles. There was such an urge to write you what my deep set convictions are on these matters.

With sentiments of great respect,

Yours very sincerely,

DEAR DR. ROBIE,

I may as well sit down and have a confidential chat with you. I may as well tell you all about it. In the first place, imagine me. I am a college woman, thirty-one, plumpish, cheerful looking, brown eyes and hair, wear glasses, and have an abundance of health when I don't overwork, which, however, is almost always these days. May I sit down in your office? Thank you. Yes, I was engaged. The first thing, mother became ill—her change of life, domestic worries, deaths in the family, and what not, until in the

stress of all, she became hypo-chondriacal—it would have cleared away, doubtless, with the passing of her “change” but we had to take her to the state hospital, and there, between kindly pneumonia and a broken heart, she died. It nearly killed me too. All this held up my own natural enthusiasms and plans, but, heaven knows, it may have been in the wisdom of things. Once again our course moves smoothly—and then I had trouble with my eye, a mysterious trouble which had come fearfully twice before, like a thief in the night. You know, you must know, what it was. My hypothetical questions in my preceding letters must be *forgotten*. *I am the victim*. All innocently, too, “it” was brought to me—and “it” has cost terribly. My plans, my hopes, and all the feeling of security and self-satisfaction that honestly comes to a person seemed swept away. “It” was nothing in the family: “It” had just happened, and the man, a conservative German, set and stolid, not understanding the disease better than I, dealt me my “et tu Brute.” My physician, now in the U. S. Army, and one of the kindest, most sacrificing souls on earth, found me a specialist. I went through the various courses of sprouts, and today, after two years of doing and waiting, treating and waiting, I am totally free. You know the courses: first one hospital treatment with Salvarsan, and then the office treatments, the tests and the time between. The doctor who did the work is one of Uncle Sam’s men, too, and he is a man trained in the universities in Berlin, Paris and London. He worked in Wassermann’s laboratory (and says that W. never had a “pupil”). He—well, he has mastered “it” for me. And he was lenient and reasonable. He gave me self-confidence and reassured me many times when I seemed left alone in the dark with the dragon. The eyes are better, I have confidence of no more trouble and so far, have evidence of it. Unfortunately, there is left a scar on one of the pupils, invisible to others, but quite a strain to me. (Another reason, too, for needing to get away from desk work.) How saddened I am. It is like going through a tunnel and being robbed of the things youth had always dreamed about. Perhaps the dreams will come back. I do not know, nor

sometimes do I care, yet I crave a "man," a brute of my own, and children—oh, they are a passion with me. I yearn so utterly with my whole self, and am so alone. I have had the fight alone, and only Sunday School ideas of the "fierce thing" to guide me. I sometimes wonder if it would not have been better to have borne "a strange face in paradise." Perhaps the fear and horror of "it" came through lack of understanding, and through "dreadful" and wholly indiscriminate tales of which I had heard too many. I do not know, but added to my burden was the fact that I had a sister to care for, to finish college educating, bills to pay, a home to help pay for, and plans to give up. In spite of all this strain, I have continued with my work. It was all too much. To interpose a sigh! Oh, for a real vacation where there are hills and folks to understand, and, whether I am merry or sad, companionship with those who are equals and have a few of the enthusiasms I have. This is just a deep sigh. I am young yet, and healthy, and have a good sense of humor, and I need love. I am a sensible girl: I have no objections to a man person of the right mental type, if he had, in days past, gotten a bit "mussed up." If he were loyal and faithful and would help me bear my burden, like me in spite of all that had happened, and help me carry out my life ambitions to be a home person. Is it too late? Am I asking too much? Why, in this kid-glovish, self-regarding world, is it that one must never express yearnings for—the experiences of life that are due one? Our conventions seem brutally superficial, when a man can tell his friends he wants to be married and can go out and get a wife, and a woman cannot breathe her necessity, her yearning without being criticised. But all this is another story. Perhaps you will tell me I have no right to yearn or hope, nor plan—and yet, no matter what one's ambitions are, it seems only needful there should be an attendant experience of emotion. Whether I am domestic or follow my own profession, I cannot feel the settled, satisfied contentment, real delight without feeling that "someone belonging to me cares." And how, just now, I NEED such sustaining, helpful companionship, reassuring love. But I ask what never could be, for I

can conceive no man could offer so big a measure of tolerance and affection as would, perhaps, be needing in my case. I am now "going with" two—an actor person, and the man who once declared he would give me all and then withdrew it when my need was intensest. The latter I never could be reconciled to, the former is almost bigoted in his church ideas; neither are suited to me. Advise me, too: should I ever, ever tell the man, in case I find "him"? Should I fib, a bit, even after years, about the scars on my arms? (He'll never note the ones on my eye.) What kind of a story can I tell about those arms anyway, for one of the incisions was several inches long, the reason for which I shall be glad to explain, later, if you wish. It is all puzzling; it has been quite a problem to be I, to live, to have courage to go on, and I believe I am coming out on top; but it is hard to keep up cheer persistently, but I am doing it.

DEAR SIR:

I cannot be other than pleased by the sentiments of respect and admiration which you express both toward my wife and myself in your most kind and cheery letter of May 27. I am sorry your plans for medicine as a life-work were frustrated by Providence, so to speak. Still your slight handicap can in no way prevent your interest in medical matters, and ought in no way to affect your feelings as a man and prospective benedict. You know I feel strongly on this question of marriage as a necessary preliminary to all individual happiness and usefulness, and to all social progress; so let us hasten to your own problem.

I hasten since I am in the M. R. C. and expect to be called within a few weeks, possibly days, and I dislike to have any one hesitant and uncertain whom I could help to be confident and sure of his ground.

You surely can make an appointment for an interview if you wish and I should be honored by any confidences and pleased to offer any helpful suggestions. I feel that I might brighten your point of view immensely. Understand this is not a bid for business, it is merely a friendly matter and no fee will be asked or required. I know girls and women

of all ages, refined, pure and of highest ideals, who long and pray for the love of a good man such as I am sure you are. They would love and cherish such a man to the end of their days. I gather that you are in a similar position conversely. Possibly I could help you, and relieve your mind, probably I could facilitate matters. I have done such things and am ever trying to do them.

Come and see me if you wish, and come soon as I may be far away later.

Respectfully,

May 29, 1918.

DEAR MISS —

Your letter has just been received. I have been neglecting others of a similar nature, but yours calls for early attention; and I feel that my time is short as I am also in the Medical Reserve, and expect a call very soon. I am glad you were perfectly frank so that we can now deal with "it" in the open. I am sure that my answers would give you some reassurance, but knowing as we now do, that this "it" is not hereditary, we can deal more intelligently with it. Of course, your doctors have told you what is the absolute truth, viz: that the ordinary case of "It" treated early and thoroughly is almost invariably entirely cured, not only so far as the individual is concerned, but with respect to children and children's children.

My dear young lady, I must insist that you take new hope and expurgate any lingering despondency. This so far as any disease is concerned. Furthermore, let me say that the ordinary educated, clean-minded, normal young man, not having yet found the right woman for a wife, after reading your letter would hunt the world over, and leave no stone unturned until he had seen you face to face. Mind you, I don't say that all would; but if I were a young man and had not yet met "the girl," I should, and I know many others who would do the same. In short, I think that most of those who are worth while look for worth, honesty and humanness, and are perfectly willing to disregard accidental, even voluntary when accomplished through ignorance, blots

on the escutcheon. Keep on dreaming your dreams; there is no reason why you should not. I believe that your dreams of a man "a brute of your own," a good man, home, children, love, happiness, Elysium, all will yet be realized.

I must be brief. I wish I could talk to you, but not now being able, I beg of you to swallow whole my advice and read between the lines. You will find arguments in the book and MS. if you need them.

This matter of passion troubles you, as it does every human being, usually much more than the individual admits. I doubt if any one man knows the inmost soul of more bright, clean, educated, aspiring, idealistic women than I do, and what I say is based on what I know; and on the result of prescriptions which have been in force more than twenty years. What I say to you, I would say, for that matter have said, to my own children. I expect that your work tells much harder upon you because of this element of passion, which under the circumstances, must have been strongly awakened before your age. This at least need not trouble your conscience, nor interfere with your bodily activities further. Drop all worry, all thoughts of unworthiness, and respond as much as is necessary to this dominant instinct in the only possible way that you can, without infringing the conventions. Of course I mean auto-erotically. Believe me, any demand which you now have will be lessened very much when the mind is free from any qualms in this direction. You will sleep, eat, work with a better purpose and more cheerfulness. You will be a better woman all around, and one whom I would recommend just as readily to a brother of mine, if I had one, or a minister of the Gospel, if I find one to recommend for your consideration.

All the while keep your sweet dreams of a man, of a home, of babies. They will all work out true, I am confident. In reading my book and others, take the stories of the fearful ravages of "it" and its kind, "cum grano salis." They are all true in many cases, but they do not apply to those who have had early intelligent care, and you are such an one.

In response to your sigh for a vacation for hills and understanding folks, permit me to say after this incipient

acquaintanceship, I cordially invite you to take a vacation of a week or two right now with us. We have the hills and my wife and I understand, and we shall try to be companionable. I say "right now" because I may be in the service after three or four weeks. I am confident that I could set your mind completely at rest on all these matters in a few days. If, however, it is not convenient just now, my wife is the "better-half," and perhaps a good "second-best," in psychologically assuaging the unpublished sorrows and worries of young women. If you can afford the time and the car-fare, please be our guest very soon.

About the arm, or the "fibs," we can let those wait. The "fibs" would be justifiable if necessary, but there would probably be a better way. I am going to send you a copy of a letter I received on the mail preceding yours. What do you think of this man, anyway? Naturally, I like him, because he flatters me and praises my wife. But really, here is a man who is worried unnecessarily, who yearns for love evidently, who is undoubtedly good, true and honest. If I get to see him, and he "pans out" any as his letter would indicate, I'll introduce you, with your permission, sometime in the future, if the Lord spares us all.

Sincerely,

DEAR DR. ROBIE:

You can imagine what a relief your letter was and is, yet it only confirmed the work of those three real experts who specialize with "it," that I AM free, and AM an unusually clear-cut "negative." It has been all too hard, and there have been other responsibilities, and hard things and I am unnerved because of a crying inner need for companionship equal to an intense nature. How I was impressed by that letter, as copied and enclosed. Nameless, dateless, placeless, it seemed to be an appeal for all time with a universal note that touched me keenly. I understood that letter, not because it was written in English, but because it was written in heart language. I have a reply to make to your offer. You suggested, you know, introducing us. Yes, but first, let him read my other letters, and if he can weather

the revelation, then all is well, then he can write. I doubt whether any man-creature would be brave enough—however, it is the man creature, usually which (I use which advisedly) helps disseminate this trouble the innocent suffer from. I feel as if I had been tried in a furnace, and am much more valuable than the “ore” which was put in. It seems as if now is just the ideal time to *commence* dreaming *fresh* dreams from the beginning, and if *he* wants to dream with me, he is welcome. The mention of boys, delinquents, and undeveloped ones, makes me tell of my ambitions—to work with children. I recently received appointment to the Juvenile Employment Bureau, or would have, had I responded to the offer. I love children—not a foolish, drooling love, but, I believe, an intelligent affection, born of desire to watch the good in them develop. In such enthusiasms I need companionship and compassionship. DEAR! DEAR! This letter was just laid on some “dermatype” stencils. If typing is a qualification of a good wife, I don’t know whether I can qualify, yet I don’t do half bad for most of my letters go into the machine and come out again some five times each for my interruptions are many. It is only by using little “snatches” of time that others would throw away, that I succeed in writing letters. You will find enclosed a picture. It isn’t good, but perhaps it would be fairer not to send a flattering one. You see, I have one of those ordinary looking stub noses, as familiar as the stub nose of a Ford, and one of my eyelids droop, but I refuse to have the picture touched up. I am solid, not flabby fat, and never sick. I am too cheerful I believe for that. I am fond of out-of-doors and very aboriginal in that respect. Only last Sunday we went in wading—sister and I. But life is uncomplete and empty without something every normal woman waits for—and children, and enthusiasms that can be shared. Not costly pleasures, but simpler ones, and activities that are cheerful and fill up the time gladly with clean amusement. Healthy normal pursuits, a garden for instance, and whimsies, such as the theatre, or bird study, or the saving of jokes to make a “joke book.” What better source of inspiration than amusement itself? Just, to be frank, the

quiet, humdrum "funnies" of life passed on to others. Here's to 'em. You will enjoy, immensely, the "whimsies" I have: and I imagine "he" would, too. It would not be hard to have "things in common" with me, interests, you know. And I—why everything interests me. As for deafness: mother had scarlet fever and was deaf, so is my artist-person who works for me. A loss of the sense of smell wouldn't feaze me except when making muffins, and then I would have to make 'em twice as good to make up for the odor by the flavor! There is nothing the matter with me except good health. I am tired of "the whole show," that is, physically wearied, but that doesn't fret me, for sometime I shall find rest. My eyes are not perfect, of course, but many people have passed through life successfully with one eye, and I have two, only they don't have the same range, and don't exactly cooperate and get along. However, I am sure they don't show to the world that there are family differences between them, and I fancy they are quite congenial, though their points of view are a trifle different. I hope I haven't been "bold." It seems hard to feel things that cannot be expressed, and somehow—well, that Doctor's letter told the story well enough. I am earning good money and doing creative work that is an inspiration to me, but this is not everything. Life seems a great unanswered "if," a wish——

Cordially,

DEAR DR. ROBIE:

I've had to be really heroic to pretend I like having my vacation set off in the distant and misty future—it is likely that if I cannot manage to pull away next week, it won't be until next year. I'm tired to a point of hysteria, and every day my work brings me new problems. It consumes quite a bit of energy, just overcoming the inertia of not liking the work very well, for by instinct I am a home person.

Perhaps next week I can write you more favorably. Perhaps by the end of this one I can command courage enough to tell my boss-person that I shall have to have a vacation or—strike!

Enough of my personal affairs.

Your book reached me, and how I want to talk over the matter in that published book with you—I've so much to tell you. My own experiences have been very simple, quiet, and very quaint—I have kept myself singularly away from even thoughts of excitement and of irregular relations. I have always held to one code "My husband (?) though an imaginary creature now, will some day appear and he has first right to my freshest and most wholesome enthusiasms." And yet I know, only too well, I have an ardent, intense nature and I am not ashamed of it. But my personal record is, I feel, a very good one, thanks to saints (living on this earth, anyway) who have protected me, and to guides such as you are, and thanks also, to my own intelligence which I have used, as I believe the Lord intended.

My college roommate killed herself in a State Hospital, a victim of Onanism—this latter I learned recently, and it interpreted to me many things I had heard her say and did not understand. I had opportunity to study several victims of self-indulgence, and I myself believe that a restrained life is an ideal, and am proud that I can claim to have lived restrained and wholesome. My friend's downfall was too much of a tragedy for me even to recount it.

Your manuscript, encouraging auto-erotism, while good, should, I feel, be toned considerably. The cause of auto-erotism ought to be justified by many, many more arguments, lest you be misunderstood—I know of no better argument, nor way to tone the MSS. than one quotation from a popular medical magazine, "Better ten years of masturbation than one year of gonorrhea"; similarly, "better ten years than a syphilitic infection that would come unheralded and work its evils." However, the only excuse for self-indulgence I can see is that it is the lesser of two evils, and should be, even if so justified, practiced with greatest caution and with aim, if possible, to break from it rather than to continue it as a practice.

My present chum, a modern girl who is much more advanced than I and far more "wised-up," could hardly believe that there would be an authority approving of auto-erotism, and finally had to read over a part of your MSS., whereupon,

she partly agreed with your *theory* but believes the facts hold good chiefly in *theory*: she cites practical instances of girls having lost their power of will so far as to require several douches a day to keep restrained; she told of a personal friend who became unbalanced because of having lost her restraint in respect of her passions.

I, personally, and such Puritanism may be to my discredit, believe that this world is a school of discipline to test our wills and strengthen our ideals, that one of the greatest means of attaining maturity, *spiritually*, is by giving up, by not only serving others, but by *sacrificing*, and that, whereas it is no sin, as formerly believed, to indulge oneself, it is weakness which is as likely to harm us as to help us. Each case, however, must be worked out by itself. However, I believe you are doing a good work to show that self-indulgence is not a "sin" and so you help remove the false ideas of it that lead to brooding, remorse, penitence, penance and other needless worrying over it.

I wish I could be with you long enough to help you, a little anyway, tone down the subject so the reading public would not get too much of a shock in receiving the, to them doubtless, new point of view. Perhaps if you should take something like these steps to introduce the subject it would help:

1. Before marriage the ideal is restraint.
2. When this is not possible people practice self-attentions:
 - a. The best people do it.
 - b. It is sometimes advisable.
3. Cases under which it is almost necessary:
 - a. The relief of nervous tension.
 - b. Relief from an emotional crisis, as when one is disappointed in love, the feelings already having been aroused.
 - c. In case of ardent natures, a relief.
 - d. In case there is temptation to irregular sex relations fraught with dangers from
 1. Syphilis,
 2. Gonorrhea.

4. Caution must be given at all times to:
 - a. Indulge as little as possible.
 - b. Break off as soon as relieved.
 - c. Bathe in cold water often enough to relieve and prevent the tension.
 - d. Relieve the tension otherwise, particularly by having many enthusiasms for different activities that carry one from sex ideas.

Whereas sex ideas may be harmless and self-attentions may also be harmless, I personally have found such pleasure in gardening, children, books, hiking, and other activities that I have been able to keep my ardent nature, as far as manifestations are concerned, in check; but this does not check my honest yearnings.

Frankly, I had more active excitation during the reading of your book and manuscript than I have had since the days of my engagement. I have never allowed myself to dwell on the subjects long—it is unwise, for if the desire should be aroused wherewith could it be satisfied fully and honestly? Also, whereas I talked over in a simple and mild way all—each and every—point with my then-fiance, yet I did not allow myself to become excited, though he was a frantic love-maker. I am capable of great, intense response, but I believe every woman should hold herself in check until the proper time comes; and there is nothing under high heaven which will keep me from believing this is right. Let woman have all the wisdom and frankness she can, and let her know to the very last item what concerns herself and her brute, but let her be a self-master, particularly since the man is not likely to be such. It's hard, but it is only right.

How, how much I should like to talk to you—and to your good wife.

You will hear from me later.

Cordially, gratefully,

Oh, how gratefully—

If you could find a man-person for me, a good brute with ideas, who would let me have ideas also, I should feel much

pleased—and you should have the satisfaction of having helped a person worthy of help, and appreciative, intensely appreciative.

Don't think me a "prude"—I am not—and I admire your spirit and frankness intensely. Keep up the good work!

Baldwinville, Mass., June 15, 1918.

MY DEAR MISS —:

Your letter and picture and later letter and MS. all received. I appreciate your criticisms of MS. very much. The idea is, as we both see it, to leave an avenue of escape, a loophole for the worried and anxious ones who are suffering from too much repression. There has been so much fear of physical harm and moral obliquity as the result of the practice referred to that one has to make pretty definite statements to counteract this. Without doubt your roommate did not go to the Asylum from too much Onanism but from too much worry and alarm about it, which kept her thoughts constantly on herself and, of course, this favored excessive indulgence; but excessive indulgence in itself never caused mental trouble. I have seen case after case such as she in the early stages, and it was but a matter of days or weeks when the mind was relieved, the practice was reduced, not usually stopped entirely, and the party was well and has remained so. Reading my book and MS. carefully you will see that I agree pretty fully with all you say in criticism. I do not advocate auto-erotism but do urge sublimation or enthusiasms. Your case is exceptional and your serious trouble, while a great mental and physical strain and cross, has undoubtedly worked as an enthusiasm or hobby, or as a sublimation activity in lessening the urge of sex, so it has been of value in one way. More trouble may come now that you are well but let us hope to anticipate it. And now let us take up the matter of present interest. I am enclosing letters which speak for themselves, sent at Mr. ——'s suggestion after reading the copies of yours, unsigned, which I sent to him at your suggestion. I am sending his original letters, for I can not possibly get the time now to copy them and I must ask you to return them to me. He seems

very enthusiastic, and though I have not seen him, I am confident that he is a thoroughly good and capable man. He is of the idealistic type like you and me and many others, but he has had his troubles and worries all about nothing or next to nothing. All this I am confident I can remove in one conversation. I think I will take the liberty to send your picture to him without your express permission, and also give him your name and address. I have word from the Surgeon General that I am to be called shortly. I have fifteen days after my call to get to my destination. Honestly, I am anxious to facilitate in every possible manner this strange, incipient love-making. Why don't you demand a short vacation? You need it and, I judge, must have it. Again, you frankly admit that you want a man. I know that you and every normal woman ought to have one. Can you afford to let this opportunity to meet a man who gives so much prospect of proving eligible slip? Mr. ——— writes me that he will come any day. I could introduce you, talk with you both, and leave you to the good Lord and go into the service with a clear conscience. I am part of the time in B. and part of the time in N., Vt., about 60 miles away. I could manage you both at either place, but preferably here and this is more accessible for both of you. Write me a line at both places about two days before you expect to arrive and I will be on hand to meet you at the place designated.

Once more thank you for the criticisms and suggestions. I want to talk with you about these matters. I am in too much of a hurry to run the typewriter and I can hardly delegate these matters, but perhaps you will excuse this.

Sincerely,

DEAR DR. ROBIE:

I am very much obliged for your valued letter.

The pressing problem with me is, to get happily married with one who would appreciate and respond to a man who has so long waited and who, after so many trials of his faith in woman that he is sarcastic and bitter at times, still, somehow, in spite of himself, will believe in her and think that only through her can he attain to his best estate, and can

then say: "Now am I a man." Did she so respond with what to me is the acme of perfection in a woman—is there anything I would not study to do to show my love, to cherish, to protect such an one? There is not a grander sight on this earth than that of a man and woman joined together in wedlock in the sight of God,—and you know some women are almost transfigured with the well of love some men give them. Be my aim, my purpose, to transfigure, if I may, my wife with the heart love I would give her. It is a shame, so much love and usefulness gone to waste. I am surprised almost beyond measure that I have kept so well so long under such a strain. However, there has been no illicit intercourse. I have kept myself outside the dangerous circle by work, study, and a cold exterior when temptation loomed in sight.

In my first letter I mentioned going to you, as a doctor, to rehearse my case more intimately and to seek advice. It now transpires that I cannot leave at present, and you being on the eve of joining the colors it may be that while on a furlough later I might take a short half-hour of your time, for I would be the last to presume more in the run of crises we are all going through.

May God preserve you and bring you back safe and sound.

Baldwinville, Mass., June 7, 1918.

DEAR MR. ———:

You have seen in my "Lay Sermon" that my religion is somewhat elastic, I hope not too much so; but, had I any tendency to drift away from the faith of our fathers, I should be compelled to a belief in an overruling providence by the things which happen every day. Let me explain:

On the mail preceding the one which brought your first letter, I received a letter of a confidential nature from a young woman who had previously written me in regard to the danger of venereal disease, and had asked me many questions in regard to the permanent cure of syphilis. The first letters from her did not contain anything of value. Your letter, and the first of hers which I send you, seem to me a

coincidence. I copied your letter, without your name or location, or any marks of identification, and sent it to her to show her that there were other souls of the other sex who felt this crying need for companionship and love and all human things. Her answer came the same day that yours did, and is the last included. (If you don't object, I will send her a copy of your last also with the former reservations.)

Perhaps if you will remember your first letter as you read hers, that I received at the same time, you will agree with my idea of providence. Now I have never seen this young woman, but I know from her history, and that given by her physicians, that though she was the innocent victim of a scourge, she is free and unscathed, and I am confident she would make an ideal wife and mother.

You can see as well as I that the man who won her would find a treasure. Tender love and solicitude, honesty and steadfastness of purpose, would quickly win her. She might fill your ideal. You may fill hers. There is no harm in getting acquainted. You see her native honesty in wishing, as a preliminary to any acquaintanceship with a man, that he know her whole history. I am sending you copies of her letters and parts of mine in the order they were received and written. I will get a picture and send you if you wish. In short, I will do anything I can, if you care to correspond, to facilitate matters. It will cost nothing, and will surely do you both good, even should you not find yourselves suited to each other. Just let me know if you are interested and I will send you her name and address. We are all in different states, but she is not a thousand miles away from you. She may come and see us, if so, and you wish, I will notify you, and give my impressions.

Sincerely,

W. F. R.

DEAR DR. ROBIE:

Thank you very much for your own letter, sundry letters of Miss X. and your reply letter to this lady.

Will you please send a copy of my second letter, and one

of this, while we are about it, to Miss X. and ask her permission that her picture be sent me, and finally that I be granted her name and address.

Dear Doctor, I am pleased that you take so kind an interest in me. I sympathize with Miss X. deeply and a yearning goes out to her. Should matters take a turn so much desired, my constant study would be to make her happy.

Once again I thank you for what is being done for me. You may be the means of adding a large sum of happiness and usefulness to two lives. If, at this stage, you think well of it, convey my name to Miss X.

Suffer me once again to express my wish that you will draw on me for any expense that you are put to in my behalf.

Later from the same source:

DEAR DR.:

There are three things to be noted here. First, that you will let me know when Miss X. visits you and then write me a few lines of your impressions of her. I hope and pray that she will prove in every way acceptable in your sight and Mrs. Robie's.

Second, that I come from splendid stock on both sides, back to my grandparents who had little illness and no taint of mind or body. Our family was severely afflicted with fevers, one dying of typhoid and one of scarlet fever; and I myself was made deaf by the last, as I have already told you. Maternal grandfather's family, nine children; paternal grandfather's five, and my parents were blessed with five. In my personal case my private organs are perfect and have always been so.

Third, in a few days I expect some photographs of myself and will send to you or Miss X. as you direct.

Later:

DEAR DR.:

My sympathies and pity were so great for the troubles and anxieties of Miss X. that they awakened before I could

realize what was happening, a love for her such as I never before felt for anyone except my mother. But you see it would be an awful thing if through any means of mine she should be unhappy after so long a period of suffering and anxiety. My conscience would reproach me eternally.

In my several letters to you it has been made very plain, I think, that my need of love and companionship is as great as hers, and that is saying something. Just as she says, in my own case I feel so alone, unhappy all the time because love and companionship are denied me. I have written her one letter breathing sincerest love for her; and I know she will believe this to be genuine; but I am truly afflicted, fearing we cannot come together. And why? I fear I shall not be acceptable, since I am double her age.

From the man after the parties had met and decided that, on account of disparity in ages and interests, they were not suited to each other:

MY DEAR DR. AND MRS. ROBIE:

You will be glad to know I arrived safely home yesterday, after a pleasant and restful journey. It was indeed delightful to make your acquaintance; and, Mrs. Robie, I am such a mother's boy—my mother is gone—I was so pleased to be so near and to chat with such a motherly body. I have been calling you, Mrs. Robie, many times my Lady Bountiful.

It was a shame, that mistake of two hours on trains; but you, Dr., assured me it was a gain if anything, giving you more time for sizing up matters. If you should come across those cases you spoke of, which are over and above what will appear in the second volume, I should be very glad to receive them. They, with the MS. now with me, will be jealously guarded and safely returned. I pray the Giver of all good for the safe return of you and the boys.

DEAR DR. AND MRS. ROBIE:

This is to thank you for your invitation to visit you and your hills. How wonderful your offer to me! How I want

to come! Perhaps I can. This week will tell. If I can come, you will hear from me soon of it. If I cannot, why, I'll just write later and send back the MSS., instead of bringing it.

I appreciate what you are doing and certainly have felt a great interest in your words. Your very sensible, thoughtful, tactful way of handling my letters has surely impressed me with your wholesome goodness. You both deserve much praise. Thank you.

After her visit:

DEAR DR. ROBIE:

Enclosed are for your records. I am going to write you a real "thank you" letter later. Just now am en route to a picnic. Of course I appreciate the stop-over with you.

The above correspondence shows better than I can describe the interminable heart-ache of innumerable good people who long for love and companionship, but who, through no fault of their own, feel that they are outside the pale, are forever disbarred from the greatest joys known to human beings. Those who feel this way may here learn that, though in this particular instance nothing came of our efforts to promote acquaintanceship, except to give hope for the future, there are many who are single who could and should mate. It also gives a hint to happy, comfortable people that they might, with little trouble to themselves, possibly facilitate acquaintanceships which might ripen into romances, even in very unlikely places; but more of this in the next chapter.

My medical friends may smile at the crudity of the questions and answers on syphilis; but these questions were asked, and the same ones are commonly being asked by people everywhere. The answers seem safe, brief, and readily understandable to people generally.

This lady's view on auto-erotism, the reason for this view arising, as it did, from the supposed results of this practice on a school chum, her criticism of my view and her suggestion

for toning this view of mine down until it stands about the same as I have intended to present it in all my published writings, will help to straighten this question for some people.

In addition to those specifically mentioned, the careful reader will be able to gain other useful hints from this correspondence.

I am interrupted in my writing to read the following letter and to write the answer, which follows it. The treatment of such a case along sensible lines can easily be imagined by the physician or patient who reads any one of my books.

MY DEAR DR. ROBIE:

One of my relatives, Mr. —, was with you a while and got help. While with you he worked to earn his board.

Rev. Mr. — advises me to go to you for treatment. I am a nervous wreck, and it may result in insanity. I wish I were dead. I take no interest in life or in anyone. My heart is weak and I have no courage. I have been good for nothing for ten years. I am at home with my folks and they are old. We do not get along very well. I am sorry that I was ever born. I have called the Almighty almost everything for putting me here. If He is not to blame I should like to know who is. The truth is, I have been a masturbator for a number of years. It is the most evil vice one could be given to. It is a Pullman car to the insane asylum. Do you think there can be anything done for me? Tell me what you think. It is a shame to end up this way. I was crazy for women and wanted to get married, but my mother was a very strange woman. She told me it was best not to. I had the animal instinct that I could not resist. A bullet through the head would do something for me.

Yours truly,

MY DEAR MR. —

Your letter, which sounds like the wail of a lost soul, arouses my sympathy. It would make me utterly miserable to know that there was such suffering and hopelessness in the world did I not know that all this particular kind of

misery comes from utter ignorance of truths which should have been taught early, and from fears arising out of that ignorance, and that the truth at any stage or at any age will set things right and bring hopefulness and confidence out of hopelessness and despair.

I suppose that nearly every physician has handled scores of cases similar to yours; and I, in dealing with nervous people, have dealt with thousands. I never yet knew a case to prove refractory where there was confidence between the parties and intelligent advice from the physician. Why despair? Just one thing to reflect upon. If you stand at the junction of the chief arteries of travel in any metropolis or in any small town in this country and count all day the men and women who pass, you will certainly not count more than one or two men and not more than a dozen women who have not masturbated to greater or less extent during periods in youth or age ranging all the way from six months to sixty years. You know that these men and women are prevailingly well-meaning and honest, that large throngs of them are moral and religious, that many are happy, and that most are useful. The one thing that most interferes with happiness and usefulness is a state of mind similar to yours, which a day or a week or a month under any intelligent regime may suffice to correct.

You are not unique. All of us have been through the same mill, to some extent, but we have survived and are optimists just the same.

I don't know whether I have any work, unless you could run a typewriter or correct MS.; but come and have a talk at any rate, and we will manage if you need to stay. If not, the fee will be nominal or nothing.

W. F. ROBIE, M.D.:

DEAR SIR:

I write the following lines to ask your good will to answer a query for me.

On page 113 of your "Rational Sex Ethics" you quote Howe as follows: "If a robust, full-blooded man with a fully developed sense becomes continent, nocturnal and perhaps

diurnal pollutions will precede the impotence." Being about to marry and being full-blooded and vigorous on account of the nature of my profession, which demands a great amount of nervous energy, I, together with my future wife, have talked things over and have come to these conclusions:

1. That we shall have sexual intercourse once a month.
2. That if occasion demands we shall skip a month or two.
3. That we shall have still more moderate sexual congress during pregnancy.
4. That, beginning from two months before parturition until two months afterward, we will be absolutely continent.

We are confident we can follow this plan. My question is this: Is there any danger if the above plan is adhered to that impotence may occur? In the above quotation Howe does not state just about how long the full-blooded man would retain his virility. It may be after a month? two months? years? of continence?

Hoping that you will answer my query and excusing myself for my forwardness,

Respectfully,

Thank you.

P. S.—I do not wish to take any of your valuable time, so I will be glad to pay for whatever time it may take you to answer the above.

December 6, 1919.

DEAR SIR:

Your letter at hand. It is difficult to answer your questions satisfactorily in a few words; and yet I want, in as few words as possible, to impress upon you the danger and utter foolishness of attempting any such program as you have outlined. I take it for granted that you love your wife-to-be and that she loves you without any reservations. You evidently wish to so live that your life will be long and happy and that you will always be in a state of highest efficiency for work "which demands a great amount of nervous energy."

Possibly one man in five hundred is so weakly constituted

sexually that he might be at highest efficiency if he followed your program. The rest would become less and less efficient, perhaps irascible, probably neurotic and perhaps impotent after some years. In short, the sexual power of the ordinary man would become weakened under any such regime; and a lessening of nervous force would come with and depend on the weakening of sexual power. But nervous force is the very thing you wish to preserve.

Remember that sexual, nervous and physical vigor are all interrelated, and if you weaken one you weaken the others. Proper use of your sexual function preserves it and develops it, and the others go along with it. Either excessive use or too much restriction weakens it and all the others.

There is also the woman to consider. Women even more than men suffer from too much sexual deprivation. If your wife loves you and you know how to teach her to have perfect enjoyment in the sexual act with you, I think it is safe to say that she is one out of five hundred if such a course as you have outlined will not within ten years make of her an unhappy, nervous, nagging, irritable woman. Instead of loving you more and more as the years go by, she will love you less and less, in spite of herself and through no fault of hers.

It is not possible to predict before marriage just what you will do after; you and your wife may both desire each other every day or every other day for some months or some years. If you do and she gets perfect satisfaction in intercourse and you feel strong and capable the day after, this frequency may be beneficial to both of you. If you are normal people you will probably sooner or later settle down to having intercourse from two to four times a week, which should be mutually satisfactory and highly beneficial to both of you in every way. If after proper preliminaries she does not have strong desire and a complete orgasm at least six times a month, the fault will probably be yours. If you do not desire her strongly several times a week, especially for the first few years, there will be something wrong with you and you will need treatment. Moderate restriction will do no harm and will probably be good for you. Too much restriction is worse than none at all.

I wonder if your job is more strenuous or requires more nerve force than mine. I am fifty-three, robust in health and sexually active. Here, as near as I can remember it, is my last week's work. I have made from six to ten medical calls locally and have had from two to ten local office patients each day. I have had a dozen out-of-town patients during the week. The treatment of these patients has been mostly psycho-therapeutic and I have spent one to six hours with each. I have read various medical papers and have written numerous letters, some much longer than this. One night we attended a lecture and retired at ten-thirty. Three nights we read novels aloud till twelve, three nights I dictated for my wife to typewrite material for a book which I am writing. I have also written for this at odd minutes during the daytime. We rise between seven and eight A. M. We have had complete intercourse three times. We are in absolutely perfect health. We feel much better and are capable of more endurance than we were twenty-five years ago when we were fooling around with some such idea as yours in our heads, or, without knowing how to evoke it, when I was quixotically waiting for the spontaneous exhibition of desire on my wife's part. I don't know when my work has been any easier or sex relation any more moderate than at present. This is a single example, but I could cite hundreds of other couples whose experiences are practically identical with ours. I can also cite a good many who have attempted a plan like the one you contemplate, and it has invariably worked disaster to one or both parties.

If you are a normal, full-blooded man and work so hard that you don't want intercourse more than once a month, you will be dead or in an institution before the end of ten years. If, being normal, you desire intercourse several times a week and have it once a month, after ten years I would not give you fifty cents a day on my farm or in my office, even were help as scarce as it is at present. Furthermore, if your wife is a normal woman and you subject her to any such punishment as you contemplate, I would not have her in my house as nurse, cook or companion if she would work for nothing.

If you marry, and don't understand things, I shall be glad to answer questions if you will boil them down into a few words each.

I wish you and your wife all happiness. If you get the drift and heed the gist of what I have said, I shall be amply repaid. There is no other charge for this.

Since you have read my first book, you might get some help from the second, published also by Badger; and I think the one I am writing will prove more helpful to people outside the medical profession than either of the others.

Sincerely,

Dr. W. F. Robie,

Baldwinville, Mass.

DEAR SIR:

I thank you very much for your kind advice and helpful pointers contained in your answer to my letter of November 31, 1919. The reason I did not acknowledge your letter sooner was because I wanted to get the meaning of your letter clearly.

I have not as yet married but soon will, and I am sure that your advice will help me toward a happy conjugal life.

Enclosed please find \$5, for which I ask you to please answer the following questions for me. I know your time must needs be valuable and I want to be fair, so please accept this fee just as though I had consulted you personally.

I have a friend 20 years old. A very studious, bright lad. He is of Italian extraction. Has been in this country since he was 11 years old. Will not be able to marry until he is about 24, and wishes to keep himself just as he expects his wife shall be (PURE). Has pollutions (chaste) once a week, at times once every two weeks, and sometimes once a month. The fair sex does not bother him much, as he constantly devotes his time to study. (Attends Cooper Institute Civil Engineering Course nights.) The only thing that bothers him is that he is afraid that if he keeps continent for such a period of time (four years) his sexual capacity will be weakened. I tell him he is perfectly safe to wait four years, but you see my advice is not based on scientific knowl-

edge, but rather on a wish to quiet his mind. I have shown him the passage in your book (*Rational Sex Ethics*) page 112, where Dr. Howe says every man with a healthy organization should be married before the age of 24. But still he says that being as he is of Italian origin he reaches maturity earlier than American or English boys, and that the advice of Dr. Howe applies only to American and English boys; hence he is at a loss as to what is best for him. I insist that from a logical point of view that Dr. Howe's advice goes also for people of Italian ancestry; therefore his fears of sexual weakness are without foundation.

No doubt you have already inferred that this friend of mine is a bit sensitive, if not too sensitive, about the sexual (his) problem; and I wonder if you could give me some advice in a letter which I could show him.

How could he tell that he is becoming sexually weak? I have told him that if he wakes up at times with an erection, that is sufficient proof that he is potent. Would an occasional masturbation help toward the upkeep of potency? Is there anything else which indicates a man is sexually fit?

Hoping for an early reply, I remain,
Respectfully yours,

February 7, 1920.

DEAR SIR:

I am glad you liked my advice. I have known the difficulties of so many young people that I am glad to help others to avoid them.

If you have questions to ask later, I shall be glad to attempt to answer them.

Since you wish to pay a fee for my opinion in regard to your friend, I accept it with thanks; but I should have answered your questions cheerfully without it.

Your young friend must stick to his resolutions to remain chaste until his marriage. Lasting regret would result from unchastity. Profound satisfaction for him and for his young wife will come from chastity.

You say he has pollutions, or emissions, sometimes every week, sometimes every two weeks, and sometimes every four

weeks. This is about right. There is no absolute rule. Some men have two or three a week, and occasionally two or three a night for a time; others have only one in three months; but once in a week or ten days is perhaps an average. If one has them very often it may indicate unusual virility or perhaps that there has been prolonged repression. If they diminish very much in frequency and only happen once in two or three months it may indicate that the man is becoming sexually weaker on account of repression, or that he is naturally not very strong sexually.

Working days and studying nights undoubtedly help him to keep his sex nature under good control. I think your advice to him is pretty safe. So long as he has emissions at regular intervals he is in no danger of impotence.

In the four years his sexual power may be weakened slightly; but unless he is unusual no harm will be done if he marries at twenty-four. If he waited till thirty it would be different.

Dr. Howe's book is not the best authority today. Still, his ideas are sounder on the matter of long continued continence than on anything else.

It is true that Italians and all southern races mature earlier than northern ones; but since he is in New York where the climate is temperate he is not likely to be much ahead of the average American boy. If, while continuing the same mode of life, his erections become less and less frequent and less strong and persistent, and at the same time his emissions diminish gradually in frequency until he has them only at intervals of several months, he is becoming sexually weaker and would become impotent after a time.

If he feels well and strong and sleeps well and eats well and is ambitious for work, it is a pretty good indication that he is sexually fit.

As to masturbation, occasional masturbation never did anyone any harm unless he or she worried about it, and then it was the worry, not the masturbation. Occasional masturbation is undoubtedly necessary for some whose sex natures are very strong and who are keeping from intercourse. He will have to be the judge as to the necessity. I should say

that it was unnecessary if he feels well, is not troubled greatly by sex thoughts or erections, and has emissions about as you say he has them.

On the other hand, if he is in a state of worry and anxiety, if he finds it hard to concentrate his mind upon his work because of constant or very frequent sex images and desire, if he does not feel generally fit and if there is a marked increase or decrease in the number of emissions I should by all means advise him to masturbate occasionally, perhaps from once to three times a week, and not worry or feel ashamed of it.

Under these conditions he could tell his wife, when he marries her, about this without the slightest shame or remorse; and she could tell him in the same way of similar experiences if she had been under similar stress.

If I have not made these matters perfectly plain, ask further questions.

You may question the validity of my advice. All I can say is that I have four boys, the youngest twenty, the oldest twenty-nine. I have talked to them all about as I have to you boys; and I have never been sorry.

Of course I have talked to a lot besides, and I've not been sorry for that either. Sincerely,

This letter was evidently from a man in one of our cantonments; and he had evidently been ordered away before my answer reached the address given, since my letter was returned to me. If he survived the war, as he read my first book, he may read this and recognize his letter and see the answer.

At any rate, there are tens of thousands of men in this country in practically the same predicament that he is in; and my answer to him may serve for all.

Dr. W. F. Robie,
Baldwinville, Mass.

Aug. 2, 1918.

MY DEAR SIR:

A friend recently told me of you and of your work and teaching, and of your book, "Rational Sex Ethics." I wish

with all my heart I had known years ago some of the facts of life you have given there. May I tell you something of myself and ask for some information?

I am forty years of age, have had good health all my life, but was never robust, and was of somewhat nervous temperament. I never had instructions about myself except the usual talks at school about venereal diseases. I was early conscious of my sex and learned to masturbate very early (probably at six or seven) from a tenant's son two years older. I did this rarely until puberty, and then at times rather often.

When I learned (wrongly) of the terrible results from that, I was horribly frightened and after a while almost stopped the practise, reducing the number of times to about once or twice a month.

I was married at twenty-five to a woman of twenty-four. I never had intercourse before marriage, nor since except with my wife. (I occasionally have masturbated since marriage, when I did not seem able to hold it. Once I deliberately did it when away from home, to keep from having intercourse with other women.)

My wife and I were both so ignorant that we hardly knew how the act was to be performed, and we were ashamed to consult a physician or friends about this. She was not in good health and, consulting a physician, was told she had prolapsus uteri and that she could not bear a child. I was told to use contraceptives or practice coitus interruptus. For a long time the act was so painful to her (she was very small) that I got no real satisfaction, although I had orgasm and emission. It was distasteful to both of us. Later I was able to effect entrance, but we never had real coitus, on account of the practice referred to.

There is little if any pain now for her, but she seems to have no active desire for me, and sometimes seems to dread intercourse. I have always tried to respect her wishes and feelings, as I myself cannot feel any real satisfaction without sympathy. I fully believe that if I knew how to prolong the act—as I learn that you say it can be done—for half an hour or an hour, she would get at least some satisfaction, and I should have full satisfaction, for I recently found that

I can arouse her desire by the kind of caresses you speak of. I have always been in too great haste.

Once I feared that masturbation had rendered me practically impotent. I think not, but I do not know. I think it has been the fear of hurting her or because of the limitations of the method. We have both been very nervous and apprehensive. An accident in the use of contraceptives has happened two or three times. (Sometimes I have not inserted at all, but only placed the penis between the thighs.) I dislike all this, but I would resort to any legitimate means to procure the satisfaction for her and for me that I feel ought to come from the act.

Without wishing to confess it to each other or even to ourselves, I believe we realize that this situation has affected much our life together. I feel now that if I can learn to prolong the act until she learns the satisfaction that can come from it, she will be glad to try, and that if we succeed it will make a big difference in our chances of living out life together in happiness.

I come to you in full confidence and without reserve. I know no one else to go to. I could not trust the knowledge, the judgment, or the prudence of the small-town doctor, and I lack the means to consult specialists in the city. If you can help me by advice in this regard, I shall be profoundly grateful. With assurances of high regard,

Very sincerely yours,

Fort Getty, Sept. 8, 1918.

DEAR SIR:

I hope you will excuse my long delay in answering your letter. The truth is that I have been in the army but a short time; my duties are all new and there are many of them; and it has been difficult, even when I had the time, to settle down to talk on problems which may be just as vital, and perhaps more far-reaching than the immediate war-problems which confront us.

If I could talk with you a day or two, I am morally certain that you and your wife could then start out to live a perfectly normal, happy, healthful life together, and that

you would soon fully recognize that you had hitherto scarcely crossed the threshold of married love, content and bliss. It is a difficult thing to express myself briefly on paper. I will do a little now and try to write more later if you wish; and you may get some help, when it is out, from another book I have in press, "Rational Sex Ethics, Further Investigations," also from a book by Dr. Long, also in press, by the same publishers (a book for which I recently wrote a short introduction), "Sane Sex Life and Sane Sex Living."

Study the book you have carefully. Get your wife to study it. Talk these matters all over frankly together. Don't be afraid of each other, or ashamed of your sex, either of you. Embrace and kiss and love each other without reserve. This is good medicine for diffident married people.

For your part, forever forget that you ever thought that masturbation had injured you in any way or had had a tendency to render you impotent. It is entirely "bosh" and nonsense.

How old is your wife? Why not consult a good physician and see if there is any real reason why she should not have a child, supposing she happened to conceive? All women want children. Almost all women, except a few with serious deformities, ought to have them and are much better off, as is the world in general, if they do have them. If this is ruled out, your early form of protection is the best and safest; but no article is absolutely safe. Still, I think that if you read the book very carefully, and heed what I say, you will be able to manage.

You are undoubtedly very vigorous sexually. Can you not embrace, kiss, and love your wife until she becomes somewhat enthused, then have intercourse slowly, perhaps in the reverse position, continuing to stimulate the nipples or clitoris, or a nipple and the clitoris during intercourse; and if you cannot prolong it long enough to give her an orgasm and complete satisfaction, can you not, with her assistance perhaps, after your own orgasm, go back again before her interest subsides? And then, surely, you could continue half an hour or an hour, or more, before you would be forced to have another

orgasm. This would be absolutely harmless to you and very gratifying to you both.

Don't be bashful before each other about these things. Talk and study them over together as you would an interesting book or a new dress or a delightful opera; but stop the discussion often to embrace and kiss and caress each other. You must do this to make up for lost time.

You have the right idea now; only follow it out. Your desire is to satisfy your wife; and you would much rather do this than to satisfy yourself. So would I my wife; so would any normal man; but when you do this and do it fully, you will be more satisfied yourself than you have ever been in your life before. Keeping this end in view, you will be able to prolong the period of exciting your wife, which should lead up to the act, and also to prolong the act itself. You will be able after a time to think of other things enough during the act to keep yourself from an orgasm, and still not enough to interfere with your erection.

Perhaps your wife will be stimulated by just having your penis pressed far up in the vagina, without your moving at all, or with your only moving a little. That will retard your orgasm. Let her do the moving, as suits her; and you will be slower in arriving at the orgasm yourself; and she may discover sidewise motion or pressure in different places which stimulate her rapidly.

If you are ever to be happy, either of you, and if you are to continue in good health or get good health, you will have to work this matter out along these lines. Of course I can only hint at things, and I may not hit the ones which apply to your particular case.

Once more I wish I could talk with you or with her, or still better with both of you. Then I should be perfectly confident of the outcome.

Write me soon here if I have helped you any; and ask some definite questions and state conditions. E.g., perhaps your wife has worried about masturbation, as you have. She did it more or less, in all probability. If so, get all worry about that out of her head, or let me try to do so.

These worries do much many times to prevent a woman's "letting herself go" properly and unreservedly with her husband. Look up and air all the possible childhood episodes which may be a factor now.

Sincerely,

CHAPTER III

FACILITY AS WELL AS FELICITY IN MATRIMONY

IN two earlier chapters, "Correspondence School" and "A Sexual Autobiography," there is mention of one of the greatest problems of our civilization. The individuals whose views are there recorded, like many others who have written me, realize that they are missing the greatest thing in life, that they are suffering, both mentally and physically, because they are denied proper physiological living. Their natural desires for parenthood are coming with increasing insistence, and with each year's added learning and experience they realize more fully that it is not only for the happiness of the individual, but that it is the individual's greatest duty to society to leave his form perfected and his personality more highly developed to take his place in the generations of men. Many people have been thus cheated and the world has been impoverished. They themselves know it already; the world must soon find it out if the present régime continues.

Man was never a solitary animal. As his psychic side has become more and more developed, he has become more gregarious. Most of all, man, and I speak generically, every man, and every woman, needs a friend, a chum, a comrade, some one to understand aspirations, some one to rejoice at triumphs, some one to sympathetically share perplexities and defeats. Volumes have been written apotheosizing friendship, and it is well. Friendship is the highest human relation save one; and it is, perhaps, the larger portion, certainly an absolutely necessary constituent of that one; but soon or late every real man, every true woman craves deepest friendship, with all its attributes, from one of the opposite sex, supplemented by the realization of the strongest

craving of our natures, after life itself is assured, viz., the yearning for that holy interchange which cements and completes friendship, which transfigures love, which makes possible all highest idealization, which insures the perpetuation and highest destiny of man, the ardent, reciprocal, soul- and body-developing, happiness-insuring, health-conserving, heaven-glimpsing love of one man and one woman.

Thus far I am confident that no one can make intelligent contradiction. Yet I am aware that some say that other friendships may be equally valid and other loves equally satisfying. Nevertheless, I maintain that all other friendships are less secure and that other loves are a revolt from some real or fancied mis-mating (usually resulting from the ignorance born of our fear of sex), an attempt to find some by-path to the Elysium that has been sensed, though dimly and partially perceived.

Read carefully the cases in the preceding chapters and the remarks concerning them.

The cases which I cite, of lonesome, longing men, and of tragic, disheartened, incomplete women, are but samples. Scarcely a week goes by that I do not talk with men and women similarly situated, though I live in rural New England.

There is a more significant and alarming phase of this stifled friendship- and love-longing. Do you know that in our large centers, in towns even of ten to twenty thousand inhabitants, groups of men are segregating themselves secretly to worship the false god of Greek love: and especially in our larger centers we have the shocking spectacle of large numbers of mature women reverting to the anti-social sexual customs of the Isle of Lesbos? While among these groups there may be a few male and female perverts who were such, *de novo*, we are coming to recognize more than formerly that most sex perverts, as well as most of the peculiar and perverted in other ways, are made so by their environments, not born from perverted stock. Perverted stock does not propagate readily, especially when the perversion is homo-sexuality. Some of these men, but more particularly these women who are resorting to perverse or

homo-sexual methods of sex gratification grafted on to other friendships, are those who have been handicapped in their efforts to be normal, having lost faith in the other sex through early tragedies in their lives, caused almost invariably by the dense ignorance with which former teachers and dogmatists have insisted that all sex questions be surrounded. Especially are the disharmonies arising from supposedly congenial matings due to ignorance of one of the most vital subjects for all married people, the psychology and art of love.

I need not quote statistics, even if they are available; for every one who reads this knows that there are too many, if not an increasing number, of bachelor men and maids, and that marriage decreases in inverse ratio to these. Marriage is certainly occurring more often now-a-days in the late thirties instead of in the early twenties, as formerly; but with marriage late and the rate decreasing, the divorce rate increases and infidelity is very frequent. Prostitution still thrives, and venereal disease is rampant. Another great menace to our civilization lies in the fact that some men and innumerable women who are consciously or unconsciously suffering because deprived of the desirable comradeship and soul communion, restrained by ethical motives from necessary and legitimate physical expression of love (since suitable mates do not appear) are becoming permanent neurotics or derelict faddists.

All this has occurred in spite of the universal dictum of authority, the ultra-idealistic concepts and teachings of those who have said through the ages, and who still say, in spite of the far-reaching misery and degradation which these sayings cause, that ascetic ideals, rising superior to sex and nature, are a higher goal than marriage, that complete sublimation is desirable and not difficult, that absolute continence through all early adulthood is also desirable and attainable without difficulty, that lapses from these standards are perverse manifestations of a lower nature, &c, &c.

But still, in spite of this one-sided idealism, which recognizes only man's supposed-to-be higher, God-given nature and ignores altogether his so-called lower nature, though this involves the attributes on which his very existence and the

whole problem of the universe depends, men and women whose aspirations are as high as yours and mine, whose principles are as sound, whose wills and powers of resistance are as strong, are going down by the tens of thousands into the "bottomless pit" of conventional sexual transgression, where there is perpetual self-reproach and humiliation.

Is it original sin or acquired perversity? I say, and all middle-aged men and women who have learned their own natures and have carefully observed their fellow-beings will agree with me, that it is neither of these, but that these conditions result from subversion, repression, attempts at over-sublimation of instincts and functions which are legitimate and essential entities in all normal lives. I agree with Spencer, whom I have quoted fully elsewhere, that "straining the nature too much out of its inherited form" and immoderate self-criticism may lead to a fall from unstable toward a stable equilibrium in which "the primitive nature reasserts itself" and retrogression occurs, regardless of whether the reversion to the primitive customs of uncivilized man is open and unabashed or whether the outer conventionalities are respected while the perversions to which I have alluded, and all sorts of clandestine departures from the smooth-seeming surface of modern civilization, go on underneath.

The woman in Case 318,* of the Case and Sex Histories who, after years of spiritual and sex starvation, became slightly infatuated with a persistent male and later, after a longer continuance of the former intolerable conditions, again became infatuated with another whose persistence was constant and whose propinquity was unavoidable, did not do this consciously. It came upon her like a "thief in the night," all unsuspecting. It was the instinctive, phyletic cry of mind and body for a fruition of hopes for happy comradeship and for a fulfillment of instincts which are, under some conditions, stronger than any of us, instincts which cannot always be denied with impunity; but her husband's similar digression resulted just as surely from his inability to find solace in a love-relation that had been conventional

* This case was accidentally omitted from this volume but will appear in the author's forthcoming book, *The Art of Love*.

in name, but a farce in reality. The correction of this condition, where tragedy was always imminent, by a little explanation and re-education, shows conclusively that this same knowledge before marriage or in its early days would have prevented all tendency to digression and prevented all danger of possible tragedy.

Case D. A. W. shows the partial transition of the deserted wife, after obtaining a divorce, from the strictest conventional ideas to queries as to the legitimacy and experiment as to the satisfaction of a modified free love doctrine. In spite of loneliness and stress of normal instinct, she fought long against unconventional conduct, but finally yielded. Her sufferings, resulting from her own and her husband's ignorance, were so poignant that she thought the system which led to them wrong, and that, perhaps, unconventionality, temporary unions making temporary oases in the desert of life, might be the right way of living, after all. Many people arrive at similar conclusions after similar periods of storm and stress in a tragic marriage, made tragic solely by ignorance. Others arrive at them after a single life of repression, necessitated because society ignores the existence of such repression and makes no adequate provision for the individuals who suffer.

We certainly need to felicitate matrimony, and we as certainly need to facilitate it. People have thought me joking when I have said, as I have often done in times past, that I contemplated no greater satisfaction to myself nor greater service to mankind, after my children were educated and a modest competence for my wife and myself was assured, than to found and conduct an ethical and, so far as may be, a scientific matrimonial agency, or a bureau whose object should be the founding and perpetuating of friendships and the enlarging of acquaintanceships and the fostering of true love.

Really, I was not joking, for long ago I was beginning to realize what you and I fully realize today that marriage must be encouraged if we, as a people, are to have health and happiness, if civilization, as we have known it is to endure and progress.

I have never had time to work out any Utopian scheme

for the accomplishment of this desirable object. I have been so busy with other things which were logically antecedent to this project that I have done little to carry into effect any ideas that have occurred to me. But, some way, I have often felt it a pleasure and duty to spread around, to multiply, to perpetuate, such contentment and health in this world as have been ours. You know that, according to my philosophy, that is all that is necessary. This is the leaven that will "leaven the lump." If one is happy he is almost sure to be healthy; and if happy and healthy he is bound, sooner or later, to be grateful to some one or some thing for these blessings. Here is religion. But the best way to express one's gratitude is to help others to be as happy and healthy as one is one's self. Here is altruism. Simple, isn't it? but fairly complete, I maintain. Of course one can find fault with it and say that indomitable will enables the one in feeble health to accomplish great things; or, one says that some of the greatest altruisms have been founded on lives of tragedy, but I say that the handicapped worker has always defied physical or mental perfection; and it was his glimpse of this that enabled him to go on. Who but Stevenson, in his frailty, could have written "Treasure Island"? Who but Nietzsche, in his pained and tortured personality, could have dreamed so constantly of the "super-man"? and could any but Immanuel Kant, the life-long sufferer, have developed the "categorical imperative"? But another objection arises, which I will cover by saying that Schopenhauer, after financial and social buffetings, after he had "burned the candle at both ends" till it had gone out, in the darkness still clung to the doctrine of altruism based on what seemed best in one's own experience. If the glimpse has been of Paradise, the altruism has been optimism, or happiness for man. If the glimpse, like Schopenhauer's, has been of Hell, then pessimism and extinction, or perhaps Nirvana, has been his inevitable altruism. I admit the altruism born of a look over into Paradise, or a brief residence there (were it possible to differentiate selfish from unselfish concepts and assume the latter) to be more commendable; but such an altruism, which takes the place of self-realization, though based on pain and sor-

row, is no more real or constant, and can never accomplish the practical good that can result from the altruism born and nurtured in a happy experience, the altruism that is forever bubbling over from the life of its author, with the *why* explained and the *how* defined, the altruism that is continually saying, "Go thou and do likewise."

But I digress. I have, when occasion has seemed to warrant, made introductions and facilitated acquaintances between men and women who desired to marry, or who, in my judgment, ought to marry, regarding all the while as much as possible such differences in temperament and training as I knew about. I have advised change of locality, even when sacrifice was necessary to women who found no mates in their original habitat. No great things have come of this; but I count some marriages as the Indian counts the scalps at his girdle, with pride—no, rather, I count each one as a benediction.

There is a hesitating tendency among happy married people to encourage young people to begin the business of home-making. With a few exceptions, their efforts are too spasmodic and their teachings are too general.

Economic questions are so great that they fear to advise others to start as they did, at the bottom of the ladder. Their own experiences may have been so tragic before arriving at happy married love that they fear others might fail. The question of control of birth is so far-reaching that they fear for its proper solution in times of economic stress like these. The failures of many cause those whose lives have been successes to refrain from encouraging others to run the gauntlet. But these questions are being solved. In the pages of this book, I hope, are partial solutions of some of them; and many students more competent than I are attempting such work.

Bear in mind one thing: without home and love and marriage and children, we revert to primitive, or worse than primitive conditions. We who have been spared the tragedies of conventionalized man and have basked in the effulgence of civilization's beatitudes see only tragedy and suffering in such reversion. Those whose own life tragedies have led them

to think that reversion or partial reversion is preferable to present conditions can think so only so long as the circumstances which make such tragedies possible continue to exist. Let us dispel the ignorance which makes such false reasoning possible; and let us encourage in every way the institution which, when properly reformed, will most conserve the progress of the race. I say, and with all the due respect of a fairly observing physician, that the benefits which have resulted and which will accrue from the work of the Rockefeller Foundation are and will be almost negligible as compared with the benefits that would result from the early, suitable mating of all suitable young men and women. Simon Flexnor and all of his reserved and distinguished coterie could more profitably turn their attention to this matter for the next half dozen years than to any other medical problem or social reform.

As to the method of facilitating matrimony, I have little to say. Individual efforts count most everywhere; but recognized, properly conducted, places in every community of any size, for the meeting and acquaintance of those men and women who would not be likely to meet otherwise should be instituted. Ethical agencies for facilitating the acquaintanceship of those who have restricted horizons, but have matrimony in view, should be encouraged. All young people should be taught that whatever the modern obstacles to early marriages may be, they are slight compared to the benefits to be derived from marriage, from the individual as well as the social standpoint.

The State could better afford to pay carfare and expenses to send a woman from Maine to Oregon to find a husband than to pay her support in an institution, or to remove the ravages caused by his venerealized promiscuity if they remained single. In many cases it amounts to this, in addition to the loss of happiness of the individuals.

The State could better afford to have young couples forego children for the first few years of marriage, or to contribute to the support of young people and their children, than to maintain the increasing police forces and wink at the plague spots of prostitution for the men and furnish

hospitals and sanitariums to care for the women. The men would not have needed restraints, the women would not have needed institutional care if they had been married early and fully equipped with adequate knowledge of how to conduct themselves in marriage.

Do not contradict these things till you know as much as I or a thousand others know about them. Then you will never contradict them.

Felicity in matrimony as a part subject of this chapter need not be treated further here. In the book for young men and in the one for young women and in the chapter on the art of love in the book for married people and in various places in my former books I have tried to show how I have gone to work and how others have done to "insure domestic tranquillity," to promote marital felicity, on which depends the peace and progress of the world.

CHAPTER IV

SEX AND CASE HISTORIES

READERS of my former books are aware of the questionnaire form that was used as a basis for sex and case histories. Some of the present cases will follow that form, but I judge that from the answers the questions will be sufficiently obvious for the new reader, so the questionnaire itself may be here dispensed with. For the sake of brevity, the essential points only will be given in many of the following cases.

Case 320. A woman of forty, married, husband and four children. A severe sickness in childhood, after which she was considered frail. From the time she was ten until she was fourteen lived near a family of boys and girls who were of a low-minded, sensual type. She was afraid of the boys and disgusted with the girls. One boy in particular, who was two years older than she, tried, whenever he had opportunity, to feel of her and excite her, and she tried in every way to avoid him. This was difficult, for her parents, seeing nothing wrong with the boy, encouraged this early friendship. When she was fourteen, she with another girl of twelve, went out driving with this boy. On reaching a lonely spot in the road this boy put his hand under her dress, whereupon she repulsed him, and he then tried the same with the other girl, when our heroine seized the reins and started to drive home. The boy then discontinued his indecent actions and took the girls home properly enough. From this time on she would have nothing to do with this boy.

Not long after this, while playing games with another boy of about her own age, this boy unbuttoned his pants and took out his penis. She did not look at it, but felt ashamed

and disgraced by his actions; also about this time an elderly man, probably one having senile changes, fell in love with her and frightened her greatly by his attentions.

She began to menstruate at fifteen, and at about the same time began to masturbate occasionally without having been taught this practise by anyone. Her only information about menstruation was to be informed by her mother that she was now a woman, after menstruation had already occurred. She was always ashamed of and afraid to speak of this natural function. Her parents suspected that she masturbated and gave her "Pierce's Medical Treatise on Masturbation" to read. This frightened her greatly and she tried to leave off the practise, but did not succeed entirely until her marriage. She told her husband about this before marriage, and he did not consider it at all serious, even admitted similar things. Before meeting her husband she went with several boys and young men, and though she always felt afraid of them, they were always perfectly gentlemanly.

At twenty-three met her husband; married at twenty-five. She would allow no kissing from her intended husband until she was sure she was in love with him. Before marriage she had been extremely nervous and hysterical at every menstrual period. Erotic feelings had been irresistible, and she had relieved them by masturbation. This had been followed by great shame and remorse and the fear that all sorts of diseases would follow this practise. After marriage they usually had intercourse twice every night and once every day. She enjoyed it because he did, but had no pleasure herself. After they had been married a year or more they discovered that if he stood behind her and took her breasts in his hands and held them for a time and then titillated her clitoris she would become very much excited, and if intercourse occurred immediately she would have a perfect orgasm. Although complete satisfaction for both always followed this procedure, it was seldom resorted to because both she and her husband feared that there was something dreadfully wrong and injurious about it.

After the birth of her last child, she had a nervous attack, more severe than several that had preceded it. She was tem-

porarily better after she and her husband had satisfactory sexual relations about four weeks after her confinement. Local conditions and her nervous state seemed to necessitate their sleeping apart after this. Just preceding the recurrence of her menstrual periods, for three or four successive days and nights she suffered the utmost torments of sexual desire; but being away from her husband was ashamed to go and tell him of her condition, while he made no advances, thinking that her nervous and rundown condition was a contra-indication to sexual intercourse. At her next menstruation they had intercourse once and she was completely satisfied, but very soon after this she had a severe hemorrhage. Since there had been no excessive flow at the first menstruation, and no intercourse, and since intercourse at the second menstruation was followed by excessive flow, she worried greatly, fearing that the intercourse had caused it. At the third menstruation, though she greatly feared a return of the hemorrhage, the menstruation was normal, but she had no sexual desire.

She had always been nervous and had had several nervous breakdowns. She had been more than usually nervous since she and her husband had been sleeping apart. She became more and more excitable, talked constantly, and felt a great load of responsibility, not only for her own family, but for everyone she chanced to meet. Attacks of hysterical crying or storming were frequent. In the early stages of this attack her sexual desire was strong and frequent, but both she and her husband imagined that intercourse would be injurious for her in her condition. She was also in fear of pregnancy and ashamed of and fearful of results of their method of preliminary excitation. As they kept apart and her nervousness increased, her desire practically disappeared. Her trouble was now considered a dangerous maniacal psychosis, by several physicians. In six weeks she made a complete recovery, resumed all her home duties, and after a few months she weighed more and was in better health than she had ever been previously.

I make brief mention of the treatment, though it seems almost superfluous, since I have several times described the

similar simple treatment of cases similar to hers. I patiently but firmly and without yielding to her demands for trained nurses, massage, medicine, and change of location, sat out with her two or three severe hysterical outbreaks, so severe that I presume that some would have considered her trouble strictly mental. Nevertheless, she slept in a room next to ours, with door open, and without restrictions. For two weeks I endured and my wife suffered her talk which, though perfectly coherent, was so exhaustive and redintegrative that, but for its coherence, it would have been a salad par excellence. After that her talk was ordinary conversation. I had long, daily, private conversations with her which she monopolized at first by a rapid and voluminous history of her case. I developed the points which I have already mentioned, which were the only ones which I considered essential, by some slight maneuvering, and by being friendly and confidential.

It was very easy to show her the origin of her fear of sex and her terror at natural processes as having their origin in the sexual shocks of her girlhood. I was able soon to convince her that her fear, worry and shame were groundless. I saw nothing unethical or in the least likely to produce harmful consequences in the method of preparation for intercourse which she and her husband followed. In fact, I knew, from my knowledge of many couples, that their methods were far more satisfactory and normal than those of the majority of married people. Convincing her of this removed a tremendous burden from her mind. I was convinced that recent repression was responsible for much of her present hysterical excitement. This was easily proved by the instant improvement resulting from a resumption of their ordinary relations, which occurred, on my advice, when her husband visited her. They already had knowledge of birth control methods but were uneasy in their minds concerning them. I insisted that there was ample justification, under the circumstances, for the use of any knowledge along this line which they already had or could acquire. Her transformation was rapid; but the only medicine had been some A. S. & B. tablets. To prevent any recurrence, I

advised that all worries be forgotten, that they be natural sexually, and that under no circumstances should they occupy separate apartments.

Case 322. Female, age thirty, three years married, one child.

In spite of the fact that she and her husband understood each other very well and had considerable knowledge of the methods necessary to insure satisfactory sexual relations, she had never had an orgasm. She was not satisfied, and neither was her husband, to continue having intercourse in an imperfect way. As a basis for any opinion or any treatment I first obtained her history, which was as follows:

The first incident in her memory was when she, a girl of five, was caught back of the barn with a boy of seven. The boy was engaged in the pastime of putting oats beneath his foreskin, and she was assisting him. They were both thoroughly whipped. During her childhood she remembered being scolded and whipped for masturbation, although she did not remember doing this. When she was eight, two boys, each about fifteen, tried to pull her against them. Both boys had erections, but nothing was accomplished, since she kicked and screamed and otherwise resisted. When she was in her teens her father, who was a widower, married his housekeeper. She knew that they had slept together for years before they were married, and she told a girl friend of this. This story got back to her step-mother, and she received a dreadful beating from her father. She had had no idea that there was any harm in their sleeping together, and she has never recovered from the anger that she felt about the beating. Once when she was a young girl one of her brothers grasped her in his arms, and while she was struggling to get away from him he had an emission of semen on her underclothing. She was not told about menstruation, which occurred when she was sixteen. She wondered much concerning the origin of babies, what the marriage ceremony had to do with it, why some couples had children and some did not, &c. She learned of other former irregularities in her step-mother's life and in the lives of

others near her, and came to think that these things were natural and proper. After she was sixteen she was nurse girl in a family where the man had lost his wife. The man would step on her foot, pinch her, rub up against her and press her against him. This awakened erotic feelings, and she seemed now to know instinctively that this sort of thing was wrong, and she refused to have anything more to do with him. When she was nineteen a young man who worked in an adjoining office called her, saying he had something to show her. He forced her upon a couch and pulled up her clothes, but she resisted and he let her alone, excusing himself by saying that his wife was pregnant and his desires overcame him. Her erotic feelings were not at all aroused by this episode. When she was seventeen she began receiving the attentions of a boy of twenty-one. After they had been together a year or more he began holding her in his arms and pressing against her. She knew that he had erections and probably emissions at such times. After two years of this acquaintanceship, one day he reached under her clothes and fondled her genitals. This excited her and she soon became "all limp." She did not know at the time, but later realized that this was an orgasm. Several months after this he again began feeling of her and finally without asking her had intercourse. He ruptured the hymen, but she had no sensation other than pain, and no orgasm. For a year and a half after this they had intercourse frequently, but she, while having sexual desire many times, never had an orgasm. When she was twenty-two she met a married man much older than she who, after three months acquaintance, proposed intercourse. She was loath to do this, but argued that it was no worse than what she had already done, and finally consented. She had strong sexual sensations but no orgasm. This relationship continued more than a year, when she learned that one of her female friends had contracted syphilis. She was very much shocked and frightened and cried about this for a long time.

Some years later, through business relations, she became acquainted with another man. He went to see her and she to see him several times on business. They had many mutual

friends. Finally he took her to his room where they had something to drink. Later they went walking, then sat down on a park bench and began to "spoon." This ended in intercourse. The next day he insisted on marrying her, and kept on insisting until she promised. Before marriage she told him all of this history, and he told her all of his, which was very similar.

She has had no sex dreams before or since marriage. She has desire for her husband when writing to him or thinking of him, and sometimes becomes excited by preliminaries to intercourse or intercourse itself, but has no orgasm.

My judgment was that this girl, brought up in entirely unconventional surroundings, soon got an inkling and later a knowledge that her sexual practices and those of her relatives and associates were not right. This feeling of constant transgression served as a damper against the full accomplishment of her natural desires. This was so often repeated that it became a fixed rule of her being; and nothing would set her right except the thorough understanding that what she did formerly in her ignorance of right was not so very wrong, and that now there could be no question but that complete surrender to her husband was not only right but necessary to perfect health and complete happiness.

After I had talked these matters out with her she invariably had erotic feelings when having intercourse with her husband. These feelings increased almost to the point of an orgasm but would go no further. Our acquaintance was so brief that I did not learn the outcome; but both she and her husband noted great improvement in their sexual relations and were much happier than they had been before, and neither had any doubt of their ultimately becoming perfectly affiliated sexually.

This couple, notwithstanding all the checkering which their lives had had incident to and in consequence of their promiscuous environments, are as strongly monogamous, have as high moral concepts, and are no more likely to deviate from them than are those whose secluded or guarded lives have been remote from such unconventionalities. I say this, not to encourage such a course, which is likely to bring

shipwreck, but to prove to those who have been similarly ensnared that in spite of such things their lives may become, with proper direction, pure and wholesome and happy, shorn of useless regrets for errors of ignorance or circumstance.

It is well known that the busy-bodies of every community have frequent opportunity for immense satisfaction in discussing and deploring the indiscreet activities or unconventional actions of some highly respected wife and mother, whose known maturity and supposed happiness and correct surroundings would make any unconventionality of hers seem inexcusable.

Yet I have come to think that it is almost inevitable, almost a law of nature, that a woman, having married a man, whether ignorant of the meaning of marriage or loving him with the full force of her being, and having lived long years of half companionship, of reserve and misunderstanding, years filled with undefined longings or frank unsatisfied sexual desire, should, before her climacteric, the end of her life as a full-fledged woman, reach out, consciously or unconsciously, for someone with whom she can mate and fulfil all of a woman's true mission in the world.

A woman may have children and not be mated. A woman who would, under proper treatment, have loved her husband through all vicissitudes may easily, under improper treatment, go astray in thought or deed. A woman of the highest rectitude may yet become infatuated with a man other than her husband. A woman may respond with entire abandon to illicit kisses who has not until that instant dreamed of leaving in thought or act the path of virtue. Some women go farther than this, but most women, when thus astonished by themselves, stop at the kissing stage and forever after feel themselves guilty and disgraced before men, women and high heaven.

Reverse the situation, and men of similar ideals do similar things even more frequently, and have similar regrets. Perhaps these statements may be thought paradoxical or unwarranted; but it is not so much to prove my assertions as it is to relieve the misery of the over self-critical and to show husbands and wives who are ignorant how to prevent

tragedies which occur only as the result of such ignorance that I select and give in some detail the following case out of many similar ones that I have known and treated in a similar way.

The history of this woman is often involved with that of her husband, and such part of his as is necessary to the narrative is given, along with hers.

Case 326. Mrs. R. J., thirty-six, nurse's training, artistic abilities, twice married.

Case 327. Mr. R. J., a city lawyer, southern stock, liberally educated, also twice married.

When she was nine years of age, an uncle put his hands beneath her skirts and attempted to feel of her. She ran home in great fright. At this time she had no knowledge of sex and no feelings were awakened except fear. She was brought up very strictly, and when she began her nurse's studies at twenty was absolutely without sex knowledge. Her first duties in the hospital were to attend to several men who had to be catheterized regularly. One of these was a D.D., in spite of which his talk was salacious. The sudden exposure of her ignorance and innocence to vile talk and the bare facts of life established, as was natural, a repugnance toward men and everything sexual, from which she never entirely recovered. Later she had the care of an insane patient who constantly talked to her as if she were his former mistress. This increased her disgust for men as a class. Soon she met a young man and in spite of her prejudices they were engaged and married. On account of a disparity in the size of organs she was hurt and torn at the first intercourse. She soon recovered and her husband, who was a "past master" with women, soon overcame her scruples, by all erotic arts, and she began to have orgasms regularly in intercourse. In a short time it was found that this husband had a former wife, already pregnant by him, a common-law wife. This marriage was annulled, at her suggestion, so that he could fulfil his prior obligations. For a time she felt badly over this separation, but later looked on it as an

infatuation. After a year or so she met a man who, from the first, was determined to marry her. She was at first not sure that she loved him, but he was her ideal in character and attainments, and before their marriage she began to have sexual desire for him on a few occasions. After their marriage she had at first a few orgasms in intercourse, but her husband became sparing in his attentions and was totally ignorant of the methods of preliminary stimulation which the other man had employed before beginning intercourse. She soon ceased to derive any satisfaction from intercourse, and for a number of years had no orgasm except on rare occasions when her husband, who had in some way learned this much of the art of love, titillated her clitoris during intercourse. She loathed and despised this method and lost all desire for him. His disposition was dictatorial and he was critical of her extravagances. She went constantly from one round of enjoyment or employment to another, never relaxing, and always filled with an undefined longing for children and love's intimacies.

Her husband, when very young, was taught masturbation and practiced it a very short time, when he got a terrible scare about it. Since then he has always thought this a most abominable sin and has thought almost all sex expression injurious and an unnecessary yielding to man's lower nature. Still, he was of an average virility and his long periods of repression, followed by occasional indulgence, which was unsatisfactory because he was conscious that it did not satisfy his wife, served to make him irritable and didactic, while her disappointments increased a tendency to excitement and hysteria. After affairs had gotten to the point where if real love existed between them the expressions of it were rare, they chanced to be separated through the winter months. During this separation she met by chance several times a man of unblemished character. Without either of them being aware of it, a third party facilitated their meetings. Her first consciousness of any attraction toward this man came when he impulsively, while she was suffering pain after a slight accident, kissed her.

Now realizing her infatuation, she was deeply ashamed and

criticised herself constantly. Nevertheless, she could not keep him entirely from her thoughts nor avoid at times erotic desire for him. They kissed and talked things over on several occasions. She talked to him in a most disinterested and maternal way. There was no hint at any improper relations between them except the kissing. She returned to her husband at this time. He noticed a change in her. He became excited and somewhat arbitrary, and later discovered the reason for the change. She acknowledged everything and declared her willingness to forget as fast as possible and be as good a wife as she could be. He feared that she had gone farther than she acknowledged and was rather exacting in his demands. She had now gotten over her infatuation, and all erotic feeling for the man disappeared, though she still had a kindly regard for him. The husband, while critical, still demanded frequent protestations of love from her which she, in her unsettled state, could not honestly give. A complete nervous collapse followed, and so I have this history. She was soon restored to health, and husband and wife became much nearer and dearer to each other than ever before.

In order to treat such a case the doctor needs a certain versatility. In all nervous married people, regardless of which one is the patient, both husband and wife need treatment; but this is pre-eminently true in a case like the above. First it was necessary to help this lady regain her self-respect. She was entitled to this, for the brief infatuation, which went no further, was like an involuntary act, and not to be provided against. I made this clear to her, and also that each year of fruitless, incomplete love life with her husband had made more inexorable the demand (though she was entirely unconscious of it) that she should somewhere seek compensation for what she had been losing. The only way to avoid such danger lay in proper adjustment of married people in the beginning of their married life. When such adjustment had not taken place, as in their case, because of the ignorance of both, but through the fault of neither, the blame for instinctive conduct, even if unconventional, nature's unconscious attempt to right such wrongs, was not

hers alone; but her husband and society were to be blamed as much as, perhaps more than, she. When she became convinced that her acts had been sporadic (she already knew them to be unpremeditated), foreign to her real character, she became self-respecting once more. By this time I had received ample proof that she had told her husband and me the whole truth; and I could now assure him that his worst fears were unfounded and that he must stop giving his wife the impression that he had ceased to fully trust her. I explained to her that her early hospital experience was responsible for much of her sexual aloofness; and I gave to him a rather liberal course of instruction in the art of love.

I think that the coming years will be for them the happiest they have known. I think that they believe with me that this near-tragedy was a blessing, since it averted a later one when he or she would have gone completely astray, or he or she or both would, as a result of their former method of living, have become permanently nervously incapacitated.

Case 331. 1. Male, 35 years old, brown hair and blue eyes. Tendency to a melancholy outlook on life.

2. Grandfather on my mother's side had consumption during the latter part of his life. Mother was a nervous invalid nearly all her life. One of her ancestors a couple generations back was reputed to be insane, and committed suicide. Father was very healthy and altogether normal.

3. From the age of 17 to 32 have been troubled by nocturnal emissions (two or three times a week) which I believed were the cause of severe headaches and general debility. At times when they have been more frequent (five or six times a week) I have become very discouraged and almost ready to put an end to myself. Consulted several doctors, who prescribed bromides, veronal, more rest, etc., but without any permanent benefit, until I consulted a psychiatrist three years ago who explained to me that my headache and debility were caused entirely by my fears and not by emissions. By following his suggestion that I live an even life

and refuse to allow my mind to dwell on symptoms, I was cured in six months' time. Now I rarely have an involuntary emission and have a much more optimistic viewpoint on life.

I have been married for eight years and have two children. Until the last year my wife has never had an orgasm during intercourse, for the reason that until recently I did not even know that it was possible for the woman to get pleasure of this kind, and had no idea how to produce it. Now that the matter has been explained to us she has pleasure nearly every time.

4. The earliest sex feeling that I can recall was experienced at the age of fourteen when I fell in love with a girl of twenty-two. This feeling was spontaneous and came about the age of puberty. Shortly afterwards a nurse-girl let me fondle her breasts, etc., arousing more intense feelings. About the same time I began to masturbate, perhaps twice a week on the average. The habit was not taught to me, but seemed to be the result of instinct. I was very secretive about it, and felt intensely ashamed of myself every time I indulged in it. Our family physician suspected that I was masturbating, and had a long talk with me about the evil consequences likely to ensue. His predictions frightened me so that I broke off the habit at once—altogether I had masturbated over a period of about six months—and have indulged in it only half a dozen times since. For many years I attributed the nocturnal emissions mentioned above to the fact that I had once masturbated, and for a long time was very much worried. During the last few years I have become convinced that my headaches and despondency were due entirely to fear and worry, and not at all to seminal emissions.

6. For several years after reaching puberty I let my mind revel at times in lascivious pictures of persons of the opposite sex. Masturbation, however, seemed to come as a purely physical instinct, without psychic accompaniment.

7. The family physician's warning as to the bad results of masturbation frightened me very much, as did some quack literature which came into my hands later. I have always

been very shy about sexual matters, and it has always taken a large amount of courage on my part to discuss them, even with a physician.

8. I have never had intercourse with any woman except my wife. Although my sexual feelings were very strong at times during that part of my life when I was a bachelor, I have never even entertained the idea of going with a woman, partly on account of excessive shyness, but mainly because I felt that such action was a moral crime against the woman involved, against the woman I might eventually marry, and against my own body.

9, 10, 11, 12. I feel that I have suffered grievously from ignorance. A father or mother who neglects to explain the full significance of sex life to a son or daughter approaching the age of puberty fails in his or her most important duty. I believe in answering even a small child's questions truthfully and in enough detail to make the answer intelligible.

13. Personally I am convinced that sexual anomalies are the cause of all nervous disorders, and that all the patient needs in order to effect a cure is a clear and detailed understanding of the facts; together with the will to get well.

Certainly masturbation and nocturnal emissions leave no permanent bad effects on either mind or body, and I am convinced, as a result of my own experience, that it is fear and worry that produce temporary bad effects rather than the acts themselves.

In spite of my fears at the time, I stood at the head of my class all through college and in graduate school, and am now an assistant professor in one of the branches of science in a large university.

Case 330. Female, age 32, red hair, blue eyes. All relatives had good health.

Father and mother very nervous, very nervous and high strung herself, though well and healthy.

First awakening of sex feeling when about eight years old when sleeping with another girl of same age, who insisted on touching clitoris with finger and tongue. At ten years of age felt strong sex feelings and caused orgasm

occasionally without realizing what it was or associating it with the little she had heard of sex. It was a purely spontaneous physical desire with no imaginings, and over and forgotten very quickly in her extremely active out-door life. There was no sense of shame, so no worry and no attempt to understand it. It could hardly be called a habit, as it was done rarely for two or three years and then seemed to stop and was forgotten.

Matured at eleven and from the age of ten to nineteen felt very pleasurable and sentimental feelings when with boys, so strong as to make her do silly, undignified things, though always idealizing them in her own mind as real love. Allowed much "spooning," but it never caused an orgasm, nor did she ever have intercourse before marriage.

Brought up in most idealistic surroundings. Parents talked of sex as something unworthy of refined people. At puberty they mentioned only the bare facts of menstruation and the biological side of intercourse and made every effort to have her deny all sex thoughts and have only the most platonic friendships with men. She felt the usual deep curiosity concerning sex at puberty; but after digging out a little knowledge in dictionaries and medical books, thought she knew all and never tried to look further.

Ever since puberty has had occasional sexual dreams with orgasm at night, leaving little or no impression on the waking mind. Has thought very little on the subject on account of early training; but has noticed that whenever circumstances allowed her to lie around a good deal and lead a lazy life, sexual feelings became strong at once.

Married at twenty-two, knowing little and thinking less of what the sexual relation implied. Thought it need play a very small part in ideal married life, and did not even know that the wife should have pleasure in the act; nor did she remember until much later the pleasurable feelings she had caused as a child, or connect them with this.

Her husband was just as ignorant, very nervous, and had frequent emissions, which worried him greatly, and consequently worried her. Also, both had almost a fear of pregnancy, and with the efforts to prevent that and make things

better for him she had little or no pleasure in intercourse and never an orgasm. She gradually realized that this was all wrong; and the added worry and disappointment made her very nervous for seven or eight years. Two lovely children came, but the strain of their care brought on a worse nervous condition, verging on prostration. She became certain that she was abnormal and unworthy to be a wife; and by exaggerating a few unfortunate occurrences she worked herself into an agonizing condition of jealousy that, had her husband not possessed marvelous patience and understanding, might have ended in separation.

She says: "Just as I was trying to be more reasonable, Dr. Robie's book came into my hands and proved our overwhelming ignorance as a cause of all this misery. It brought me such hope and happiness that I would have sought far for him. In a few talks, mainly emphasizing what I had so newly learned in his book, all my troubles cleared away. I find I am perfectly normal; and indeed began almost at once to have an orgasm in intercourse. Both my husband and I learned from him a far more rational view of sex problems and the great importance of cultivating the art of love in married life if one is to reach the most ideal conditions. I needed only my experience to show me the great responsibility of parents in teaching sex questions to their children from the earliest age as their minds are ready to receive each phase of it. They should be encouraged to talk frankly and think clearly on this subject before all others. Parents are often the chief cause of the sense of shame and secretiveness which leads only to greater deception later or lack of moral strength when temptation comes, to say nothing of the awful mental and nervous results in later life."

Notes for Dr. Robie by D. A. W., Substantially in Answer to the Items in the Questionnaire in Rational Sex Ethics

Blue eyes, medium brown hair, age forty-five. Was the second of four children. Ancestry unmitigated Yankee on both sides. Parents born and reared in small New England towns, their families being "pillars of society," intellectually

and morally, not financially, with all the New England traditions as to religion and education. Both families of good stock physically. Father an unusually fine specimen,—his only serious illness before his last one was brain fever in early manhood. He died of Bright's disease at the age of forty-five, after a three years' illness. Mother had good health, with the exception of acute periodic nervous headaches, until the menopause.

My first recollection of sex interest was at the age of four or five, when my brother, who was two years older, and several other children had a mysterious escapade with much whispering and giggling under the big bed in the guest room. I didn't know what it was all about, but sensed the fact that it was exciting and "naughty." The children made comparisons of their sex organs and discussed the difference between boys and girls. Later I was revolted by disgusting talk at school, scribbles on the walls of the toilets, etc.

No special recollections after that till I was about nine years old, when I was startled and badly frightened by a wretched looking man, who came suddenly out of an alleyway as the children were coming from school, and exhibited his genitals with an imbecile sort of leer. The vision scared me at night for months.

By the age of eleven I had a lively curiosity about sex organs, babies, etc. My brother and I would furtively pore over the two or three large "medical books" in the library when the family were at church, feeling very guilty when they returned. I never dared ask mother for information. I heard about menstruation in a horrid way from a jocose older boy. It sickened me. My brother tried to initiate me into masturbation, but that also revolted me. I changed the subject and avoided it subsequently. Fortunately, mother told me about menstruation before my first period came, which happened on my thirteenth birthday, with much pain. I never outgrew painful menstruation till after the birth of my children.

At thirteen I had an experience which I did not understand till I was much older. I was spending the summer in a friend's family, and the eldest son, a college boy, hung

around me a good deal whenever I was alone sewing or drawing. One day while I was sitting on the grass, he started to swing one leg over me, looking flushed and excited. I was instantly alarmed, but chiefly by his expression, not because I then understood what his impulse was. I made an excuse to run into the house.

As a high school girl of fifteen, I got a very definite concept of sex relations in married life from a friend, who was older and more sophisticated. I adored her because she was beautiful, romantic and somewhat mysterious. She told me that husbands had "a right" and that it was a wife's place "to submit," and she implied that the wife simply endured, never enjoyed, but that if she loved her husband she did it "for his sake." I accepted that standard absolutely, though it struck me as quite terrible at the same time that it seemed superbly self-sacrificing!

All through my teens my mind was full of romantic imaginings. They were not exactly about myself, because I was very plain and shy, and considered myself most uninteresting to boys. I assumed that I would never have any beaux or marry. Still I did think a great deal how it would seem to me *if* I were in the place of some one who *was* loved and who *did* marry and have a lovely baby. That seemed the best of all,—the baby.

I watched other girls flirt and wondered how they dared do it. It seemed to take such an appalling amount of self-confidence. Once when I stayed late at the High School with three of my chums, they suddenly dared me to wave my handkerchief at a young man in an opposite window. I decided it would be cowardly if I didn't, so I waved. He waved back. I was both amused and horrified. I hardly ventured to go out of the building, fearing results. I proposed escaping by the rear exit, but the girls hooted, so I plucked up courage and went out the main entrance. The girls,—for fun,—scooted round the corner, leaving me to face events alone. I walked half a block fast, then glanced back, and saw the young man hurrying toward me. I did a Marathon all the way home, arriving in a breathless heap, and never experimented thus again.

By the time I was eighteen I had an additional reason for assuming that I would never marry. I considered myself the responsible head of the family with the obligation to take care of my mother, who had for years struggled gallantly to educate her three children after father's death. She had no special training of any sort and had a hard time. An accident had arrested my brother's development, so he didn't count as an economic asset. My sister was six years younger than I, not old enough to be responsible. So I was a phenomenally serious young person.

There were two or three college boys who were semi-interested in me, but my preconceived idea about marrying plus my shyness nipped their interest short. I did go about more or less with the brother of my dearest girl friend to parties, picnics, etc., and I was called "A.'s girl," but I knew I wasn't, and on the few occasions when he started to be sentimental, I laughed at him and that ended it. But there was one lad among those college boys, however, that I always liked more than the others. We had common interests and tastes. A very solid friendship developed, which gradually turned into love. Still I had no idea of marrying and refused when he asked me. At this point my mother intervened, and after a week of hectic argument she convinced me of her sincerity when she said that I could do more for her welfare and happiness by marrying the man I loved than in any other way. I succumbed and we were engaged.

I was then twenty-four. The engagement lasted three and a half years, because we could not afford to marry. He was still a student doing post-graduate work at college and then going abroad. I also went abroad to study, having earned my money for it by teaching for three years. I also had done more or less writing and lecturing on subjects connected with my profession. Mr. W.'s mother went to Europe with him, and mine with me and we had a half year of travel and study together, which would have been Heaven but for the jealousy of his mother. This with the strain of being so long together but still not married made us both ill. So shortly after our return we married, even though we were

just beginning our professional work and had no money ahead.

Previous to falling in love with J. W., I was almost never conscious of any localized sex feeling. There was a great deal of susceptibility and sex emotion, but it was mostly diffused. But I recall at least one time when it was otherwise. I was spending a week-end with some friends near where I was teaching. One of the sons was in love with my sister, a dear, affectionate boy, and I was very fond of him. As I leaned over the table to see some photographs he was showing me, he put his hand on my shoulder, and suddenly a queer ripple went all through me. I hardly understood it. I thought there was something wrong with me. Yet I dimly sensed what it was and was afraid of it.

I did not have a similar sensation till after I was engaged. Then it happened repeatedly, and quite as often at the mere thought of J. or on receiving a letter from him as from being with him or when he touched me. I wish someone had told me that this was natural and all right, so I wouldn't have worried about it. When I felt that strange, warm ripple all up my back and down my arms and ending sometimes with a little thud in the sex organs, I was almost scared. It was somehow nice, and yet, I was sure something was wrong. If only I had known then as I know now, that sex excitement tumescs the organs—and quite rightly—it would have saved me a good deal of concern.

During the latter part of our engagement, our relations grew rather more intimate, but he was always beautifully delicate and there was never an atom of offensiveness or insistence. During the summer vacations when we went rowing, taking our supper and books along, we would sit for hours with the boat tied to the lake shore, and with one arm around me and the other hand tenderly patting my breast, he would tell his dreams and I mine, and we would plan out our future. Sometimes in the dark of my mother's parlor he would slip his hand under my skirt and feel gently about. I remember once he tucked the tip of his finger inside and said, "Some day am I going to get lost in there?" But he never startled me or seemed inconsiderate or importunate. His good taste never failed.

Still we were much too ignorant when we married. Good taste and fine feeling and being in love are not enough. He was twenty-eight and I twenty-six. He had never had any sex experience and was just as "virginal" as I. He went to our family doctor before the wedding and was given a little advice but not enough. It was chiefly that the rupturing of the hymen would be painful and that conception was not likely if there was no intercourse for sixteen days after and three days before menstruation.

I was tremendously in love with him, but the old picture indelibly printed on my mind from high school days dominated me,—that the woman's part was wholly a passive one. I knew absolutely nothing about the technique of sex relations. Neither did he. I dreaded what was coming, yet wanted it too. We were both agitated. The first attempt at intercourse was a failure. The erection was slight and subsided quickly. I did not understand at the time but I know now why it failed. I recall that before we were ready for bed and as I was undressing, he came suddenly to the couch where I was sitting and put both hands on my shoulders and tipped me over and held me close, while a kind of little shudder passed over him and he said: "It's happening." I think that ejaculation occurred then, so there was no erection immediately afterwards when we went to bed. We were puzzled and disturbed. Not able to sleep, we talked and read some poetry and after a few hours tried again. But we were still too nervous. He was very afraid of hurting me, so wasn't persistent, and no effectual entrance was made. The next day menstruation came, several days too early. That meant twenty-one days of waiting, as we were afraid not to follow accurately the doctor's only suggestion for avoiding conception. The next time, with fewer nerves and more confidence, the hymen was broken. There was considerable pain and bleeding and intercourse for the next three days hurt somewhat,—enough to mar the pleasure. Then followed another twenty-one days of abstinence. During the next free period (there were only four days out of each twenty-eight according to our schedule), there was no pain from intercourse and there was pleasure,

although there was no orgasm. I didn't know there *was* such a thing. I had never heard of it.

Despite the doctor's rule, conception took place at this time, as was conclusively proved before many weeks. After this there was almost no intercourse, for we had heard that relations during pregnancy were wrong. The baby's birth was a terrific three-day affair, ending in convulsions, in spite of having been on a milk diet for three months, and having had two weeks of hot baths and special treatment at the hospital. I nearly died and the baby's life wavered for three weeks. There was no milk for him. My recovery was slow and for a long time I had acute nervous headaches and intercostal neuralgia. There was no resumption of intercourse till I felt better, which was perhaps two months after the birth. Then we adopted the former régime of four supposedly free days a month. But again pregnancy proved that this is no safeguard, and the second baby came before the first one was two years old. It was again a hard birth, followed by prolonged neuralgia. I made great effort to nurse the baby, but it was torture to me and of no avail for him. Substitute foods were tried in vain. He died in twenty-one days. I was not well for a long time, so we were doubly careful and reduced the four free days to three. Then, as we fully wanted another baby, I gave up my professional work altogether and dedicated my life to acquiring perfect health. I went onto a diet and took a course of physical training with excellent results. I lost twenty-five pounds of unhealthy fat and gained strength. Then, when in excellent condition, we deliberately allowed conception. A very beautiful daughter was the result.

During this pregnancy we lessened a little our stringent abstinence, because we judged from our limited experience that it didn't *seem* harmful and it *was* comforting. Still we were fearful, lest we were mistaken. It was at this time that I experienced for the first time in my life an orgasm. And even then I did not know what it was, having never heard there was such a thing. I knew it was a fascinating experience, yet I feared it was an indication that something was wrong and—being pregnant—I didn't dare

run any risks. So we very shortly stopped all intercourse. There was just that one orgasm and a little one at that. It never came again. Once or twice I felt it on the way and ended the union instantly from fright that something menacing might happen. We did not discuss it together. We did not consult the doctor or anyone else. We simply assumed it was time to stop. That was the last sex experience of my entire married life, which had then lasted five years.

The baby was a splendid girl, but her birth was disastrous to me in spite of my physical training and care. There were severe lacerations and hemorrhage followed by several weeks of violent neuralgia as before, and then persistent anæmia for six months. Two doctors advised me to have no more children, or at least not for four or five years, but they gave me no help as to preventing conception. The only method we knew failed. We had vaguely heard that there were mechanical devices but that idea seemed to us very horrid, so we proceeded to live henceforth on the complete abstinence plan.

I could not seem to recover my health. I had to give up my professional partnership with my husband, which I had always continued with relatively little interruption in spite of child bearing. It was a sort of business which I could very well fit in with the exigences of domestic life. When this last baby was two and a half, I had an operation to complete the repair of the lacerations from her birth and to remove some degenerated tissue which threatened a malignant growth.

By this time one of our most interesting friends had become deeply in love with him, and presently he yielded to the spell—and our life was broken. I struggled through three years of effort to make adjustment, but in vain. Divorce was the only solution. The strain was very serious to me physically and nervously. I fell into social work, which served as an antidote of painful emotion, at the same time that it was of genuine interest to me. Gradually I pulled myself together and have ever since supported myself and the children by various forms of social service.

For some time I was sexually dead. Then by sheer accident I discovered "auto-erotism." I had never really known just what masturbation was, at least for girls. It seems almost incredible that one should not find out till the age of thirty-five, but so it was. It happened one morning before I arose when I adjusted the band which held the pad used during menstruation, it being just the close of the period. The pressure against the clitoris made a stir of feeling and by continuing it a few minutes an orgasm was produced. I was amazed. By that time I had learned there was such a thing as an orgasm which rightly formed the climax of sex union, but it was not until that particular moment that I fully realized how deprived I had always been in my marriage.

However, like most people with my sort of background, I assumed that auto-erotism was wrong. Yet now and then after that, I would experiment with it a bit and wonder if it was so *very* wrong after all. It seemed a satisfying way to bring to my mind all the happy part of my marriage and make me forget the tragic end of it—for my husband had always been remarkably tender, delicate and affectionate, and our unions, though rare and incomplete, were still emotionally rich.

Gradually I learned more not only about that one point of auto-erotism but about the whole sex side of life. There came three factors which very much speeded up my knowledge in this direction. One,—that H. T. fell in love with me and was a most illuminating lover in many ways—one, that my children were entering puberty and I had to know more in order to give them what they needed and to secure to them a better chance for understanding health and happiness than I had had. The other, that I was reading a great many eye-opening books by the modern physicians and psychologists, Dr. Robinson, Greta Meisel-Hess, Havelock Ellis, Walter Gallichan, Dr. Marie Stopes, and finally now, Dr. Robie and Dr. Long.

It was during this period that I wrote my book of sex instruction, primarily for my children, but fortunately it has proved useful to many hundreds of others too.

My connection with H. T. covers a period of nearly six years—a strange mixture of stress and pleasure, pain and stimulation. It has been intermittent—ended many times and then picked up again almost against our wills. To describe it merely as a sexual history would be to distort it seriously. There was so much else beside. The gist of it is that he came into my life at just the time when I was emerging from the paralysis of my own tragedy. I was susceptible before I realized it. He was unsatisfactorily married and was not the strictly monogamous type anyhow. Our mutual interests, beside those of personality, were manifold. Our attraction for each other grew in spite of all which might have made it seem unfitting.

I struggled hard to get him to let his wife know how things stood. Remembering my own suffering, I could not have her treated unfairly and secrecy seemed to me the height of unfairness. (The complications of this as well as of my own case before are too many to explain in a short résumé.) Finally, against his own judgment, he did tell her. A dreadfully hard strain for all three ensued. There was insanity in his wife's family and he feared unseating her reason, so he became ready to accept any program calculated to safeguard her. The result was a tacit agreement that we should not meet except in the casual ways inevitable from our common interests which brought us among the same groups of people. But it proved impossible to carry out that idea. We did meet and the old feeling flamed up higher than ever. Finally we came to an agreement that just once we would, as he said, "round out our contact, and have something really to remember." It was a lovely, wonderfully lovely, week-end, and for the first time, and we supposed the last, there was sexual union. It was far more stirring than anything I had known in my marriage. The third night an orgasm came, the first recognized natural one in my life. We said good-by. Nevertheless presently history did repeat, not in any such leisurely and planned-for way, but in snatches when he came to town for a day at a time now and then.

There have been in all, including the week-end, about ten

instances of sex union, not more. While most of them have been the result of definite impulse on my part as well as his, there has never been another complete one with an orgasm, beside that first one on the third night of the week-end. Our relations have been full of tension, at least for me, and I have never been able to relax psychically enough to bring the climax. However, I have usually noticed a decided benefit afterwards—the next day—a general sense of well being, with brighter eyes, more color, more buoyancy, and eased nerves.

As time went on, I was conscious of increasing passion, but it had almost no outlet, though,—as our relationship was never stable enough to enable me to feel free to “let go.”

During one of the unhappy intervals when I was sure the connection was ended, another man, L. T. B., appeared, who made love to me most rapidly and impetuously, and to my great amazement, he stirred me sexually to a great degree. He was a delightful lover, impetuous, but most considerate. His point of view was utterly simple and Hedonistic. He had a wife and child whom he loved, and a happy home in the South. His work brought him to this city for a while. We had many mutual intellectual interests. He was so thoroughly fine and perceiving that somehow I could not manage to be theoretical as to whether there should be room for a sexual interest as well. It was there and I didn’t argue with it. I knew it was temporary and I let it have its way, and without the slightest trace of regret either then or since. It was a brief but perfect little affair. There were, I think, three instances of sex union, during the two or three months he was here, and one more six months later when he again came north for a few days. I have never seen him since, and the thing remains an untarnished memory in my mind. We have maintained a friendly correspondence occasionally on quite impersonal matters. There was an orgasm at only one of the four times we had sexual union, but that once it was much more intense and complete than the one with H. T. It happened the last time before he went south, after we had begun to feel quite well adjusted, and I had shed my inhibitions.

Since then there have been two other men who have made love to me, but I have felt no other interest in them than that of affectionate friendship. There has been no sexual thrill at all. Both are lovely types—sensitive, idealistic and refined. One of them has been specially insistent. He is an honest believer in “free love,” and both his views and his life are the sort which one must respect for their high idealism and delicate handling, whether or not one accepts the theories. While I have departed a long way from tradition in my feeling about monogamy and the right or wrong of irregular relations, I am interested to notice that I have no tendency whatever to let sex impulse be disassociated from physic and emotional life. In order to test myself out in this regard, I did let this last man, whom I just mentioned, attempt a sexual connection, but I saw at once it could give me no feeling of satisfaction from any point of view. It was plainly an experiment and valuable as such. He was wholly nice and read my thoughts quickly and receded gracefully to the position of friendly affection which has always been characteristic of our acquaintance.

There is no question but that H. T. is the one and only man who could continuously rouse my sexual feeling, the only one whose hold on me has been deep enough to make me both happy and miserable. However, it is ended now. . . . And with it has gone a good deal of the satisfaction which in the last two years has come from auto-erotism. The picture is missing in my mind and so the impulse is much lessened. During the times when I was feeling comfortable about H. T. but was not seeing him for weeks or months, auto-erotism was a real Godsend. It always meant sensing his presence, but now that is mostly impossible, for it is not often that I can make my mind go back to the happy times and forget the later painful ones. Sheer physical relief is distasteful to me, and I almost never permit it, although there are two or three days during the week following menstruation when I feel a very disturbing pressure.

It will be seen from the above that I have experienced full sex union with the proper climax, the orgasm, but three times in my whole life. Also that the total number of sex

unions in my life is less than that which many people experience in *one* year of their lives.

The chief conclusion I draw is that I must see to it that my children's lives shall be much more intelligently lived than mine, and that all I can do to promote sane sex education for everybody, young and old, I am seriously bound to do.

Comments on Case

The above brief sketch is the condensation into a few pages of an already fairly long life of turmoil, conflict, and suffering. It is absolutely accurate, but it does not give an adequate picture; and I fear that no words of mine can supplement intelligently this study of a soul through long years of travail. She herself says that her résumé is not an adequate basis from which to form a final judgment; and my own memory of the extended account is treacherous. Still, even a hasty reading of the inner soul-struggles of such a woman, out-poured together, the bitter and the sweet, in order that her children, after her death, might form a true estimate of her character and profit by her experience, must make some indelible impressions on any one. It did on me.

First of all, though it is well known that this woman is a student, a thinker, and an altruist of the first rank, let us look at her honesty and sincerity of purpose as revealed by the story of her inner life.

She was so honest with herself that she magnified all criticisms of herself and minimized all praise. As a child she overheard someone say that she was unattractive in appearance and uninteresting in personality. I have known many women who, from similar criticisms, harbored a low estimate of themselves through childhood, but few, like her, who have carried such estimates as a talisman through life, an estimate, in her case at least, diametrically opposite to a correct one.

When the young man who became her husband fell in love with her she could not understand how it was possible for him to do so. When, later, H. T. did likewise, it did not,

for a long time, awaken love or passion on her part, but brought some surcease of misery to the suffering woman who, after her husband's defection, once again had accepted herself at her early estimate as uninteresting and unattractive. She had felt herself outside the pale of male interest and sympathy, not to say love; and these things all appealed to her much more strongly than they would have done to one self-satisfied in her own ability and attractiveness.

Again, her irreproachable and self-excoriating honesty showed when she insisted that H. T. should tell his wife all the circumstances and remain true to his vows. This was after she knew that he loved her and not his wife, and after she had wakened from the temporary, bright dream of comfort and inspiration which his companionship and sympathy had brought her, to find, amazing and impossible as it seemed to her, after the tragic ending of her married experience, that she also loved him; but she who had herself been cheated was not willing to cheat another. In good faith she made the sacrifice and elected for him to remain true to the wife he did not love and leave her whom she knew he did love. This was also before the occurrence of any physical relations; and that these did occur occasionally later was due not so much to her weakness as to his unavoidable propinquity and his tactful and eloquent importunity. Of course this was aided and abetted by her woman's craving for friendship and sympathy, finally reinforced by a normal, full-blown woman's passion which, in spite of former tragedy, in spite of the hard struggle to make a home for herself and her children, in spite of all conscious and unconscious sublimations, could not be entirely subjugated, any more than can that of any perfect woman.

Finally, what more transcendent honesty than for her, still haunted by her New England conscience, feeling that she had sinned against the conventions if not against the new conscience she had been forced to adopt, to write her true life-story for her children? Here, without bitterness or complaint for what she has suffered, without contempt for the system under which she has suffered, she bravely attempts to show that perhaps her course is a better solution of her

life's terrible perplexities than the accepted way which, unquestionably, in its unintelligent application, has utterly wrecked the lives of the many for the happiness and uplift of the few.

This is not an apology. I do not agree with her. I believe her later tentative theories, which are by no means definite in her own mind, are arrived at from false premises derived from her own, not unusual but compelling environment and instincts, her own benumbing suffering, her observation of similar lives wrecked by similar conditions all around her. So, though my views remain as they were, steadfastly for the conventions, with legitimate mitigations for those forcibly excluded from their beneficence, I am not as smug as I was. I realize more fully than before that my life of security, with here and there a little sprinkling of melodrama, is a different background on which to draw for ultimate conclusions than is her life's setting, where tentacled tragedy lurked in every corner and the naked specter of disillusion filled every perspective.

No, this is not strictly an apology in the sense of Plato's for his great master, though she, like many other men and women whom I have known before her, is one of my masters, whose shoe-latchets I may not be worthy to unloose, from whom I have learned the little that I say; neither is what I say of her a criticism. I try to recognize a point of view, different from my own, to be sure, but certainly arrived at as honestly, perhaps more honestly or more inevitably, since in her case omnipresent tragedy benumbed her reason, while unassuaged, irrepressible instinct, translated as emotion, fought with handicapped reason till it assumed control; and, since compelling conditions were as they were, why should it not have done so? For her the dimly perceived, inescapable objective (if she were to continue to live and strive) must be the solace of self-justification and self-respect.

Friends, learn from this case which, though quoted more fully, is similar to hundreds of others that I have known, that we who would preserve the New England conscience, with its pristine idealities, we who would keep marriage sweet in the unassailed, unalloyed, exclusive communion of two souls,

we who would preserve what we think to be our true and tried sexual conventions as well as our social and political ones must anticipate a disruption of all these, a world cataclysm of fruitless revolution by revising our judgments somewhat while we reform many evils.

There is a subject that I have dilated upon in "An Incipient Philosophy" in a former book. It is the danger of our departure from the one intolerable extreme of Spartan suffering to the other, more unthinkable one of Hedonistic license, a surcease which, admitting its possible physical advantages, will wreck us just as surely on the rocks of psychic unrest and yearning (since it splits up, dwarfs and materializes all the moral and spiritual) as we are now being wrecked on the rocks of prejudices and physical repression (brought about by our present other-worldly idealisms which ignore physical necessities as beneath consideration).

Dogmatic conceptions breeding ignorance are now wrecking our lives by general non-recognition, by individual self-condemnation, by public intolerance of the primitive, the instinctive, the natural, the physical sides of our lives, which certainly are of worth and permanence, since through them the much lauded as higher psychic sides come into being.

Note that this woman learned in school that a woman was a cold and passive instrument in her husband's hands. Through her early life she was one in a thousand to be free from sexual imagery and desire and auto-erotism. Her husband was undoubtedly nearly as naïve; certainly he knew nothing of feminine psychology and physiology and had very little knowledge of himself. The few caresses before marriage, born of the insistent, instinctive, erotic, were little understood by either of them. Their ignorance, coupled with the limited "free time" which they allowed themselves, and the strict mandate to complete continence which, under the circumstances, could be the only interpretation of the later physician's command that she have no more children, precluded the possibility of their becoming physically affiliated, though they were undoubtedly psychically affiliated before and for years after marriage. With the incidents of their courtship and marriage before us we cannot doubt that a

little knowledge at the proper time would have made their marriage one of the completest, most permanent psychic and physical unions imaginable.

I need not enter at length into the cause of the husband's defection. It is largely explained by a prolonged repression of abundant virility and by the fact that he could not fail to recognize the lack of complete response, in a sexual sense, from his wife (a response which would have been easily evoked if he had had knowledge of proper methods). In justice to him we must add that, coupled with the above disturbing factors, and at a time when his wife's health was so poor that there must have been little association of any kind, was the unscrupulous seductiveness, starting with sympathy and *camaraderie* (the most insidious of all weapons in the armamentarium of the seductress) of a woman who possessed great conceit, much charm and unquestioned ability. Her unscrupulousness undoubtedly resulted largely from her own disappointment in marriage, though she may have believed, as she tried to make others believe and did make him believe, that loves come as they will and are always good and are always their own justification, and when they come, earlier loves and previous obligations may be justifiably utterly disregarded. She talked as if she believed that any such spontaneous occurrence made a *tabula rasa* of life's page on which to start new as if nothing had happened.

An educated public conscience, the individual's comprehension of what we know, or the best that is known, would have made impossible the tragedies that have already occurred in the lives of these people. But they occurred, and her life went on for a time a mere struggle for support and independence. She, solitary, cheated, grieving, shamed, finally, from the chill mist which benumbed and clouded her personality, discerned this other personality, pleasing, alluring, courteous, appreciative, insistent. Unsought proximity made friendship easy. Confession of loneliness, of a cheerless fireside, of unsympathetic domesticity on his part were the initial considerations which appealed to her own loneliness and to those sympathetic and motherly characteristics which halo the heads and hearts, which mellow the eyes

and soften the fingers of all true women, so often to their own undoing.

Oh, woman, woman, let me warn you! Almost any abomination by the name of man, who appeals for sympathy, who is in real sorrow, may turn your head! Why, I really believe, and it is not egoism, for any "dunderhead" could do the same, that I, myself, though characterized by my wife as irascible, known as grotesque by all who have seen me (the resemblances to Clemens and Lodge mentioned in a former book are in merest externals only, and apologies are made to the former's shade and to the latter's self) might, if I would, have put on a long face, complained of my wife's cruelty and lack of sympathy, said I was weary and lonesome and had no place to go, and after a time have gotten a score of different women (all quick-witted, far-seeing and of unimpeachable virtue) to the sympathetic and motherly stage. Then it would have been comparatively easy to have deluded them, by continued dissimulation, by sophistical reasoning and ultimately by erotic suggestion into thinking that their feelings were love.

This digression is intended neither in levity nor to be facetious, but to illustrate the truth that one very ordinary man may ruin the peace of mind, at least, of many women. Any one who would do so wittingly would be highly honored to sit in the stocks or stand in the pillory. Drawing and quartering were more appropriate for him. But he who does so unwittingly should need but knowledge of his power and woman's weakness to lead him, if he has a spark of manhood in him, to "go and sin no more."

Nevertheless, for more than a year after this stage was reached she withstood his varied appeals; she concealed and repressed her promptings to respond in any manner other than the discreetly friendly. Her New England conscience and training held her until his various subtleties and her repressed desires, which were predominantly psychic, caused abdication of her former position, and she adopted the tentative reasoning that, since austere and coercive convention creates such disharmonies, nurtures such unspeakable tragedies, it may be wrong; and abandonment of convention in re-

sponse to inner cravings may be right. This tentative conversion to the new position was followed by tentative, though not final, yielding, and the inner warfare still went on.

But, you ask, what of the other fulminating experience with the other man, L. T. B., at a time when H. T. was thought to have been forever broken with? Was not this complete conversion to the new doctrine of free love and the abandonment of the old standards? Was not this a frank attempt to minister to the senses when and where one might? Not at all. This was at a time when her old landmarks were nearly lost to view. It was at a time when new views were clamoring for supremacy after they had long been repressed. It was at a time when the urgings of passion, recently fully awakened, were at flood tide. She had been tantalized but never fully satisfied. Then came this most pleasing, sophisticated man, of brilliant mentality and of irresistible physique. His type was that of the primitive cave man, and it invoked the involuntary response of her own hitherto unduly restrained primitive nature. Then all deliberate judgments were temporarily submerged in irresponsibility, though unacknowledged by her as such.

It is plain that all along she assumes responsibility beyond any warrant for any of the indiscretions she may have committed. She still clings to the rules of conventionalized society, though her mood was, for a little time, experimental, as evinced by the last incident in the narrative. This incident and her attitude toward auto-erotism show conclusively that physical desire, the frankly erotic, though its demands are strong, is not able to conquer her permanently. It is the *tout ensemble*, the psychic affiliation, comradeship, friendship, sympathy, combined with the erotic, which in her thought is of subsidiary importance, that leads her to think that perhaps, when there is attraction along all these lines, obligations in other directions may be justifiably temporarily abrogated, though not permanently abandoned.

So she arrives, after all this grilling, at a philosophy not widely different (though far more honest and open) from that of the woman who broke up her home by stealing her husband.

She asserts confidently that if she and her husband could have known such simple facts of sex as she could read in a half day or I could tell her in an hour, her home would still be intact. I am confident that had she learned these things even after her home's disruption and had she intelligently and fearlessly resorted to moderate auto-erotism of the idealistic type which she describes in her narrative, the chapters subsequent to her home-breaking would always have remained unwritten.

This woman has faced everything in life with steadfast eye and unfaltering feet. Her detailed life-story which, if I am any judge, and I have read both, is more soul-revealing, a more human document, more of a literary masterpiece than Rousseau's, is written and filed for her children's perusal when they attain years of discretion and she has passed on.

When I told my own children the trivial happenings of my sheltered life I congratulated myself on my own frankness and felt pretty well satisfied with myself. Now I defer to her.

Let it be known that I admire, respect, revere this woman; and further, let me say that my wife, who has a strange way of knowing many things that I know, a woman whose New England conscience has never been tampered with except in her having seen, with me, the heart-rending, soul-stultifying miseries that its inexorable mandates have caused, agrees with me in all these particulars.

I knew a woman of unimpeachable virtue whose ancestry was strictly Puritanical and of wide renown. Her day was before the free discussion of these matters and before there was much charity of thought on these subjects; but my wife heard her say at a church sewing-circle, when her opinion was asked concerning a girl who had become pregnant during her engagement, after several of the thoughtless, self-satisfied, sewing-circle ladies had expressed an adverse opinion, "I am not capable of judging, for if my husband had asked me I might have done the same myself."

No one who has experienced extreme hunger or thirst or desperate loneliness or utter friendlessness or long-protracted sex hunger will, in honesty, attempt to predicate his

continued refusal of alluring life-saving or mind-preserving opportunity; and it seems that no one's judgments, whether preconceived or based on evidence, are beyond revision if that one has an open mind and other evidence becomes overwhelming. Still, all evidence is influenced by our own emotions. If the instincts which underlie our emotions are repressed long enough they finally become strong enough to control our judgments. We may as well admit the fact and learn to so adjust ourselves that we may prevent the occurrence of compelled judgments rather than blame those whose compelled judgments were made inevitable by certain conditions.

I do not wish to influence any one to agree with the conclusions which this woman has temporarily arrived at, or rather, I may say, which she is weighing in the balance and which will eventually be found wanting; but if you read her story aright you must allow for her, and you must respect her; and you must see that we must handle conventional love and marriage more intelligently and more in the open or ultimately all our most upright men and our most virtuous women, right or wrong, are going to play the part of some one of the principal characters in her story.

Case 340. 1. Female, thirty-one, hair red, eyes blue, no peculiarities.

2. Yes, both living.

3. Yes.

4. As far as I can remember first sex feelings about nine or ten years old, before puberty. Spontaneous, and with no association for opposite sex. About this time learned masturbation accidentally and practiced it at irregular intervals, in a secretive and ashamed manner.

Menstruation occurred in eleventh or twelfth year, always accompanied by more or less pain. Received absolutely no instruction concerning sexual matters; and, though raised on a farm, had no definite ideas concerning sex. All matters of sex were thought common and "nasty" and were repulsed as far as possible. When nineteen visited an aunt in a city and there became acquainted with a young man to whom

later became engaged. After a short engagement the man suggested intercourse, which was not understood nor desired, but was permitted after being told that such was a common practise of engaged couples. This produced very pronounced feelings of shame and regret and did not awaken any sexual passion. On a few other occasions intercourse was indulged in, but always with the same results, and after a few months this engagement was broken. For a number of months following little interest was taken in the opposite sex, and sexual feelings were less frequent.

Later became much interested in a young man and was engaged to him, but the relations were entirely orthodox, with no sexual feelings.

Some months later became acquainted with the man who some time later became my husband, and above engagement was broken. Before becoming engaged to my husband, told him about my first engagement. After marriage, entered heartily into intercourse and had an orgasm about the same time as my husband, although for many months was unable to overcome all erroneous feelings about sexual matters and would always wait for my husband, and would not permit myself to show enjoyment. Have had five children, all of whom are healthy and vigorous.

12. I believe that children should, when they are old enough, be told the truth about sex; and I feel that had I been properly informed I should have been saved many heart-aches and should never have experienced the unpleasantnesses of the first engagement.

Case 342. 1. Male, thirty-four, black hair, brown eyes. No peculiarities.

2. Yes. Father died of pneumonia, mother still living.

5. Yes. At sixteen was as heavy and tall as now.

4. As far as I can recall, my first feelings of sex occurred at about six or seven years, although prior to that time there had been considerable curiosity about such matters probably due to the veil which was placed over them. The first feelings were suggested by children some few years older than

myself, and culminated in an attempted intercourse with a girl somewhat younger. This attempt produced no pleasure but caused a burning sensation of the penis. From then until I was eleven years old but little attention was paid to sex. At twelve I spent the summer on a farm and slept in the same room with two girls who were about my age, but who had undoubtedly reached the age of puberty. They were continually making suggestions, more especially one of them, who often requested to see my genitals and she showed hers. She often suggested intercourse; but, although I became much excited and had an erection for long periods, it was not attempted, nor was there any other means of relief. At this time I had developed many of the characteristics of puberty, and there is little doubt but that I could have produced a copious amount of semen. When summer closed my mother moved to a city and there new acquaintances were formed. One of these was a boy about two years older than I who had accumulated a stock of "smutty" stories and much misinformation concerning sexual matters. These stories aroused considerable sexual desire and there were many emissions, either when awake or asleep. With these there was usually a picture of some girl, and an imaginary intercourse.

Late in the following spring, and quite accidentally, I learned that these emissions and an even more pleasant feeling could be obtained by masturbation. This discovery caused no alarm, and I masturbated at intervals with no ill results, either mental or physical. There was, however, always a secretiveness about sex matters, and I never let anyone know of this.

That summer I went back to the farm where I had been the previous summer; but this time I slept in the bunk-house with the men. During the early part of the summer the same girl who had made advances the previous summer continued to make advances, and at one time we attempted intercourse; but for certain reasons we did no more than assume the position. After that we saw less of each other, and what feeling there was on my part entirely subsided. In the fall

I returned home and went to school, where I entered into sports, and girls had none of my attention. During all this time I had masturbated when it seemed desirable, and certainly with no bad results as far as I could see. During the foot-ball training course the instructor told of masturbation and painted it as one of the blackest sins. This talk had a very decided effect upon me, and I began to think myself unworthy and to imagine that I was a candidate for an insane asylum. The matter bothered me considerable, and I lost interest in things; but with it all the desire was so strong that occasionally I would give in. As I look back over these years (for the effect lasted until after I became familiar with scientific works) I can plainly see that had I not given in I should have been a wreck; and now I can see that the periods immediately following masturbation were the "oases" which saved me from prostitution. The years from fifteen to nineteen went much that way. Occasionally I took an interest in some girl, and we became good friends, but there was nothing beyond that. During all this time sex feelings were strong. These were usually accompanied by visions of girls, and dreams accompanied by emissions were frequent, but not satisfying, as occasionally it was necessary to masturbate, which was done with pronounced feelings of shame.

When I was seventeen I met a woman older than myself and she and I, by mutual agreement, had intercourse on two or three occasions; but shortly after this certain changes were made, and we saw nothing more of each other. During the same year I at one time visited a house of prostitution with the fullest intention of obtaining what was sold there; but the whole attitude of the place and of the women was so repulsive that I left without carrying out my original intention. This cured me for such places; and although in later years I visited such places it was only to see "the sights," as it were.

The following summer brought relief from the agony which accompanied the misinformation about masturbation. I met a sensible man familiar with sex literature, and he told me many things of value. My regard for this man was the

highest; and after some time I was able to disillusion myself, and I again found more peace, promise, joy and pleasure in the world.

This, briefly, is my sexual life until my twentieth year. True, it does not go into details, but it records all connection with the opposite sex in a sexual way and gives the salient features of the sexual feelings.

When twenty-one I travelled extensively with a young man of nineteen. I told him what I had heard and believed in regard to masturbation; and we agreed that it was the safer policy. In our various ramblings we were occasionally much excited. Neither one of us, however, ever digressed from what we had determined on as the safe road. On my return I accepted a position, and early in my twenty-second year was married.

Since then we have had, on the whole, a sexual life which accords with nature. True, there have been some ups and downs; but the understanding which we now have is in accord with the theories expressed in your books.

My wife has given birth to four fine, normal children, two boys and two girls. During our married life my wife has learned the pleasure of intercourse and on most occasions has an orgasm at about the same time as I do. She is, when in good health, very virile, and during such periods is as desirous of having intercourse as myself. Since a miscarriage a year ago she has not been as anxious for intercourse, and it was usually necessary to practice various means of creating such a desire. For a number of years, largely because of my wife's health, and partly for financial reasons, we have believed it undesirable to have any more children, and have tried many of the usual methods of prevention, but without success. Because of the irregularity of menstruation it is impossible to make use of the so-called "barren period." Douches are unsatisfactory and, to my mind, of doubtful value. None of the various mechanical contrivances are entirely satisfactory. The most obvious method has usually been pursued; but beside spoiling the entire performance, as it does not give entire satisfaction and completely eliminates the restful enjoyment, it is accompa-

nied by an unusual nervous strain and is bound to be accompanied by bad results.

During pregnancy we have had intercourse as freely as desired; and it has been then when the most enjoyment has been obtained. This, I feel, is due largely to the fact that there was no reservation. Of course during the first few weeks of pregnancy there was no desire on the part of the wife for intercourse. It is my firm belief that there should be no interruption of intercourse during pregnancy; and I feel that all parties benefit from such union. I am equally certain that if there was any harm to the foetus my children would show it, and there is no such evidence on any of them.

12. I believe that some time before puberty (the exact time to be governed by the development of the child and environment factors) every child should be told about sex and its abuses and uses (and here I should not restrict it to procreation) and should be told the truth about masturbation. It is probable that in most cases this can best be told by the parents. Beside this, it seems to me that there should be some education about sex in the graded schools (this for the future generations). For the present generation we should have similar education for "grown-ups."

When one knows of so many divorces and sees so many unhappy married people, one can hardly hold one's tongue. In my experience I am inclined to believe that women are more in need of this education than men. This conclusion is based largely, perhaps, on the belief that few women (in comparison with men) give way to their sexual feelings. They seem to believe implicitly in the theory that for man intercourse is necessary, but for woman it is her duty. That this belief exists seems to me to be certain; and I often feel that man is largely to blame, because he takes the same attitude and often rapes his wife. If this is true, perhaps the easiest way to attack the problem is to first educate the husband and then let him educate his wife. This has many advantages over any other plan because with the husband properly informed and instructed in the art of patience he can

appeal to the wife in such a way that she will give in without knowing why.

Beside the above, I feel inclined to add the following comments:

Some years ago it was necessary for my wife to be away from home for several months. Although I had firmly fixed beliefs on sexual matters, I determined to put them to a test; and as soon as she left I began keeping a record of the kind of work I did (my duties divide themselves into administrative and research), the kind of food, the amount of sleep, general condition of body and mind, etc. During this period I kept a record of sexual feelings and happenings, effects of shows, etc. I avoided them and any other thing which would cause sexual excitement. For the first two weeks I got along fairly well and began to think that I had over-estimated the need of sexual expression; but after that I began to be restless, somewhat nervous, peevish, I lost interest in things and assumed the wrong attitude toward life in general. Not satisfied with this, I carried the experiment on until I was forced to conclude that sexual expression was necessary, and masturbated.

The relief was what was to be expected. I slept better and had a better attitude toward life in general.

The records were continued with an idea of determining if work had anything to do with normal sexual desire, and as far as possible I did only one type of work during a certain period. This led me to conclude that it was not the amount of work done nor the amount of concentration required, but rather the kind of work. To illustrate: when doing research which depended only on myself and the problem, it was necessary to masturbate twice a week; when doing administrative work, which had to deal with different problems and required contact with other individuals, once a week was sufficient, and the average would be about once in ten days.

Food, sleep, and general body-tone were practically the same during all of the time.

Do certain body or nervous reactions require more of the

constituents of the secretion of the prostate gland (or other sex glands) than do others?

A Group of New England Instances. Taken from the Acquaintance of One Observer

A. L. C.—A shy New England girl brought up to worship education above everything. She had beauty without charm. The sex side of her life was utterly submerged. After college she became a teacher, continuing till middle aged. She was always sweet and intellectually alert in the absorptive not the creative sense. A complete nervous breakdown preceded the menopause, and she has since been a brave but pathetic neurotic. She never had the slightest experience to mitigate sex starvation. She devotes herself to religious and welfare work to the limit of her strength.

M. D. M.—A vivacious young girl attractive to men. She was engaged to one who died. She never married, and gradually the whole background of New England traditions chilled her life. She has fussed her way through forty years of semi-invalidism, a burden to herself and other people. The only emotional outlet she ever had was adoring her brother which she carried to the extent of being jealous of his wife. She would have been capable of fine richness of life if sex had had a chance.

L. R. D.—A jolly wholesome Vermont girl, the universally friendly sort, liked by all kinds and ages. Had many incipient love affairs but never married. She retained her high spirits till she was about forty. Then she went all to pieces with acute melancholia. She thought she had "committed the unpardonable sin" and had always led a hypocritical life. She has made partial recovery at intervals, but the characteristic obsessions recur frequently. She would have made a lovely mother of a large family, with her abounding hospitality and good nature.

W. S.—A brilliant girl who married the sweetheart of her youth as soon as she was out of college. She had four children, but never once experienced complete satisfaction in sex union. Naturally of a high-keyed nervous temperament,

she has gradually become very neurotic. Her original ability seems sadly dissipated, and she lives along doing her best but without the fulness and joy which should have been hers.

M. E.—A sweet little girl who left school at fourteen to care for her mother who became a chronic invalid and lived for many years, sapping the girlhood of the daughter who thus missed all the natural circumstances which lead to love and marriage. She held her patient sweetness for years, but finally grew into the typical old maid, suspicious and tight-minded in spite of Christian Science and her New England moral background.

E. L. W.—An attractive girl of seventeen who married with all the ardor and trustfulness of youth. The man proved worthless and she had to leave him very shortly. She had one beautiful baby, but he died in childhood. In middle life she married again, and was genuinely happy, though briefly, for the husband died within two years. She presently developed a passion for accumulating personal finery, which became an obsession. She spent all her husband's modest fortune on adornments which she never used but stored away, and she died in poverty in the midst of her pathetic possessions. She had a warm loving nature which never had a normal chance for expression.

H. and K.—A marriage of a woman in the early thirties who came from a family in which there was insanity,—and a man whose invalid first wife had died. They so feared having children who might inherit mental taint, that their sex relations were never normal. The wife presently developed melancholia and the husband neurosis. After the menopause she recovered, and they are now happy and well, though weakened by their worry and illness.

The W. sisters.—Three New England spinsters, living in their ancestral home in a small village. S., the eldest, was a sort of mother to the family, a born wife, but no one married her. B. had a vigorous mind and an active body. Her erratic temperament began to show in the thirties, and as she grew older she alternated between grim asperities and sudden tendernesses especially to children. She is now a crabbed

crank. F. was meticulously conscientious, prudish and acid. All three of them if married at the natural age had very interesting possibilities of development.

Emily T.—A fascinating big-natured young woman with charm and humor which won everybody. She was for years half in love with a devoted man, but somehow they never married. After twenty years of acute neurosis she died in middle life.

R. S. Y.—Only daughter in a well-to-do family in a small city. She was quite a social butterfly in a decorous New England fashion. She had many beaux but was not deeply enough attached to any of them to marry. The family died off and the means disappeared, and she entered into a period of stern realities with scant time for romance. When about 33, a middle-aged professional man wanted to marry her. She finally accepted him, only to discover his sexual irregularities which he himself had dutifully confessed, whereupon she broke the engagement, and her health broke with it. She was never well again and ten years later she died from cancer.

C. N.—A timid girl with great possibilities of blossoming under favorable conditions. She devoted herself ardently to her work as a photographer. She fell hopelessly in love with a man who liked her, but who grew to love another woman. She was gradually crushed by the disappointment, and although she had exceptional success in her work, she has not been able to regain her emotional equilibrium. Her deepest feelings were thwarted, and now, over forty, she is a nervous wreck, with menacing symptoms of melancholia.

S. A. B.—A girl of rare character and vigor of mind and an exceptionally interesting personality, brought up in a western city which is largely dominated by New Englanders. She was too serious in her student days for love affairs. Since then she has not cared for the several men who have been attracted to her. She has outgrown them in every way. Meanwhile at thirty-three, she is acutely conscious of what she is missing which belongs to normal women. She has had at least one trying experience in transferring sex emotion to another woman, there being no man on whom

to expend it. She has conquered a very defined tendency to become neurotic, by her recent knowledge of sex psychology. She will probably keep her balance, both physical and mental, but she knows fully the meaning of sex deprivation, and nothing but her good understanding prevents its wrecking her.

C. S.—A sensitive emotional boy, with a delicate body, unequal to the stress of the strong sex impulse which came in his budding manhood. He struggled through torturing years of endeavor to stop masturbating. He believed it to be harmful, but he could not conquer it except at intervals. The strain tore him to pieces and he had a nervous collapse followed by an acute short illness and he died. His closest friends did not realize the cause of his illness till it was too late to save him, nor did they even understand how he might have been helped.

S. S.—A fervid nervous girl whose youth was spent nursing an invalid and disheartened father who had lost his property and his health. She had no time for love. But all the while she was bursting with suppressed emotion. She fell into a neurotic condition when about thirty from which she has never emerged.

A. L. D.—A woman of 43, whose health was ruined by sheer ignorance about sex life. Neither she nor her husband got any satisfactory information about regulating conception till the sixth child was born and she had to have a major operation. They had accordingly lived an almost abstinent life which strained them both to the point of neurosis. This, with the fact that their three last children were not welcomed and were born into most unfavorable conditions, economically and otherwise, combined to produce years of wretchedness for all concerned. It is too bad to learn at forty what ought to be known at twenty.

A. C. H.—A man of very nervous temperament with fine perception and high ideals, married at forty after a tempestuous young manhood during which he had been in love or thought he was several times, but he had remained "chaste." He was much in love with his wife although they were not well mated as to temperament. They had four children in

rapid succession, and did not know enough about contraception to make their life after that free from worry. The result was serious nervous strain for both. He had persistent insomnia, and died of "heart failure" at just the time when life was, apparently, enriched and fruitful. He had become well-to-do, had wide interests, a beautiful family, and all was serene, to the outward eye.

D. F.—A fascinating girl with endless lovers of many types. She finally made an unfortunate marriage at about twenty-five. Her husband was a victim of drink and drugs. Their marital relations lasted for only a very short time. Then she devoted herself to getting him cured. The effort lasted for years but was futile. Divorce followed. She never married again, but has drifted about seeking to drown in work and interests the incessantly disturbing symptoms of sex suppression. She is still pursuing health.

C. A. Y.—A radiant girl, fine both in mind and body, who in spite of a wide acquaintance and experience has never married. Now at fifty, she is still keen of mind and active in all sorts of good work, but is considered "difficult" by her friends. She is unstable, erratic, and full of nerves. Increasing years have hit her instead of softening her.

B. J.—An exceptionally appealing young woman who was everything that femininity ought to be—healthy, charming, loving and maternal. She was another of the New England women who never found her mate. To look at her was to say, "How entrancing she would be with a flock of her own children round her!" But it never happened. She is fifty-two now, and shows the ravages of complete sex deprivation. She is a saint, enduring life sweetly, but not living it richly.

L. M. B.—A woman brought up amidst wealth and social convention till she was about twenty-five. Then she began to think for herself. She studied a profession and became deeply engrossed in sociology. It was not until she was well over forty that any man formed a vital part of her life. She had great delicacy and charm of appearance, great vigor and individuality of mind. She made a temporary connection with a man who was active in the work for social justice. He was her complete opposite in birth, background

and appearance. It did not last long, but during that time she bloomed physically. She looked about ten years younger. The sharp edges of her features and her mind were softened. Her sense of humor was more evident, and she was intellectually more creative. The relationship ended. She faded rapidly, and died after a short sharp illness.

N. M.—A writer, teacher and critic, with dry humor and a richly emotional nature. She never married, but expended her emotion on a woman friend who was her closest companion for twenty-five years. It was a devotion like that of married couples. When the menopause came she menstruated profusely every two weeks for two years, losing much weight. She became neurotic and finally mentally deranged. She attempted suicide several times. Her chief obsession was that she had sinned unpardonably, and that someone would come to take her away. After three years in the insane asylum, she is gradually recovering.

F. T. R.—The head of a boys' school, and a teacher since young manhood. Never married. Believed masturbation wrong. Complete breakdown when about fifty.

H. H. A.—A handsome and capable young woman of Italian and French ancestry. She worked hard to help educate the younger children of her family. Though overworked, she still had youthful bloom at twenty-six when she married a young New England clergyman. After a year of comfort and apparent happiness, they went to a missionary parish in a pioneer community. The rigors of this life were too much for the wife, and her health failed rapidly. The husband meanwhile became infatuated with a neighbor's wife. Divorce in both families ensued. The wife went through a serious operation, and has never been well, though she brightened considerably when another man was devoted to her. But it did not culminate, and since then she has battled in vain with increasing neurosis, a long struggle of ten years.

A. P.—Another product of New Englandism transplanted to the west—a young woman of keen intellectuality and naturally ardent temperament, taught school and studied science. Several men made love to her, but they were not the right ones. Now she is over forty, and looks worn and ill,

and has insomnia, intermittent depression, and a generally pathetic expression, relieved occasionally by a flare of youthful beauty and vivacity.

J. F. N.—A super-emotional woman with religious fervor, lovely to look at, and with a host of admiring friends. Had a prolonged love affair with a man she had known since girlhood, but it did not end in marriage. He soon married another woman and she went deeper and deeper into various religious cults, and poured out her vitality on the project of harmonizing the religions of the world. She became very eccentric and finally demented. During this time it was discovered that she was an excessive masturbator. Her obsessions included the belief that she had "committed the unpardonable sin," also that she was to be a second Virgin Mary. She had periods of violence and finally died.

CHAPTER V

APHORISTIC EXCOGITATIONS

Science versus Common Sense

THE work of the neurologist is, in the last analysis, nothing but common sense. We dislike to admit it, and we discursively describe disease and treatment in polysyllabic synonyms until the doctor is lost in his terminology, and the cure of the patient is temporarily suspended while he gazes with rapt awe on the doctor who can name and describe it.

Now the whole thing is very simple. There is no line of demarcation between neurotic and normal. You may call us all neurotic or all normal; it is all the same thing. At one end of the scale you find the inefficient, uncontrolled, kicking or screaming, neurotic woman, at the other the quiet, self-possessed man of affairs. Two weeks' time is often sufficient to turn the neurotic into a quiet, self-possessed person, and vice versa. The seeds of each are in all. All one has to do to the neurotic to make him normal, to run the full gamut upward, of the major scale, is to teach him what the quiet, self-possessed one has been taught, and work him as he has been worked. All one needs to do to the quiet, self-possessed one to make of him a timid neurotic is to allow him to forget what he has been taught, add enough to his difficulties to cause him to worry, and he will bring to the surface at once some things he has never been taught, and invariably become a neurotic. The *bête noir* of us all is instinctive or primitive tendency vs. conventional, civilized rules, or social necessity.

We have grown from one into the other, but in doing so have left wrecks all along the wayside.

The work of the alienist, neurologist, social reformer, re-

ligious teacher is nothing but the adaptation of primitive beings to modern conditions. The neurologist has to be adapted as much as anyone before he can facilitate the adaptability of anyone else. Too many are not yet adapted. Too many do not understand or will not admit their own humanity while perceiving the human frailty of others, lightly prescribing remedies born of unknown transcendence rather than those born of known experience.

The conflict between ethical aspiration and natural impulse underlies all neurosis, and as that conflict exists in all of us we all possess the potentiality for neurosis or alienation. Our safety lies in knowledge, logic, reason, common sense. If we apply this knowledge logically, we cannot fail to conclude that ultimately, in the last analysis, there can be no conflict between proper conduct and good health, either as applied to the individual or to the community.

What is right for the body must be absolute right, right in the sight of God and man.

What we need to do is to rub the scales from our eyes and find out what right is. Most of our troubles come from false ideas of what is right from imagined standards of perfection which have been, as I have said elsewhere, beyond human achievement. After finding what is right most of us have to undergo a course of training which is virtually a re-education.

I have tried to show in these pages how I got some glimmering, some insight into these things because my own family surroundings forced me to do so. As I myself have become re-educated, I have tried to pass along the method and subject-matter of this re-education to others as much in need of it as I.

The Illogic of the Sexual Tabu

"All the world loves a lover." How true! The very young look at such an one or such a pair with joyful anticipation; the very old look back in happy retrospect.

Let us add a new and similar aphorism. All the world loves a baby. Men sometimes superficially deny it, but all

women plainly show it. While it may be considered sentimental to be interested in lovers, and while it may be thought undignified in men to enthuse over babies, neither of these natural human tendencies are ordinarily considered a ground for personal shame and self-condemnation or for popular disgust.

Why then is the intervening stage between the lovers and the baby screened from all eyes, deleted from all literature, tabued from all speech? Let us look into the logic of this. The purpose of the lovers is commendable. The result is the acme of man's legitimate pride and of woman's purest, more exalted longing; but still the process must be kept secret or mentioned in shamed whispers with bated breath.

There is a partial reason and a partial necessity for this illogic in the modesty which forbids publicity concerning all acts of a personal, private nature, of which the sexual act is one. Quite properly these acts are, as far as possible, screened from the public eye; but this does not account for the unreasoning shame and fear concerning all things sexual. Such ultra-modesty is not apparent when men frequent a public toilet or when women use such accommodations as the railway trains afford. Modesty forbids exposure, yet the mother nurses her child unabashed before her intimate friends and "changes" him unashamed before a similar select circle. No great shame or self-disgust accompanies the mother's showing the baby, or herself, for that matter, to the doctor, at least not if she is the ordinary, sensible woman. Neither does the man have any great hesitancy in self-exposure when circumstances (like a surgical operation or an army venereal inspection) render this necessary.

This feeling of shame of sex and of proper sex talk and of the sexual act, then, does not come entirely because of the private nature of the sexual organs or of their functions.

Early sex practices were so licentious as to be a menace to man's existence. In rebuttal early teachers taught that all sexual matters were shameful, disgraceful and vicious, without qualification. We are still accepting this teaching today, even though we now know better and are entirely conscious of the source from whence arises our unreasoning

and unreasonable hesitancy to study, discuss or appreciate what was of prime importance and dignity in primitive life and what is indispensable because of its important bearing on family life and social conditions in civilized society. Sex, which so intimately concerns the thought and action of every man and woman of us that without it we could never have been here, nor could we leave anyone to succeed us, in its proper discussion is entirely independent of standards of good or bad, of ethics or of religion. My plea is not for more publicity in sexual suggestion. The Lord knows that our ballet at the theater and our abbreviated, diaphanous clothing on the street, our suggestive novel, our pornographic speech, make that unnecessary; but my wish is to have sex accorded its true dignity and given due consideration as a universal instinct and an all-embracing function, to have it considered free from shame and above reproach, a proper subject for discussion and teaching between husbands and wives, parents and children, doctors and patients, clergyman and parishioner, and between self-respecting and right-thinking men and women generally.

I look forward to that time in the near future, and then, believe me, the erotic pictures of our play-houses, the erotic suggestions of our novels, and the prurient language of our store or drawing-room will be abated, and not till then.

Sex Recognized as a Natural Attribute

Brief mention may be made to advantage of a phase of the sex subject which has often been called to my attention and which one of the correspondents whom I have quoted in the preface dwelt upon.

Many well affiliated couples who experience mutual sexual pleasure fail to reach the heights of this experience or to derive the greatest benefits possible from what they do experience. This is accounted for by the simple fact that they are so ashamed and so apologetic concerning everything sexual. I have given one reason in a former book for this apologetic attitude, where I said that the old religious idea that vice and pleasure were synonymous still clings in our

racial consciousness, and people are commonly ashamed of what are known to be the most legitimate enjoyments. Another reason is the popular belief that any degree of sex enjoyment or expression detracts from one's ability or capability. It is thought to be at best a waste of time, and at worst mentally or physically injurious. Another reason is that any sex occupation or preoccupation has long been considered low and vulgar if nothing worse. None of us wish to be low and vulgar, so we are all ashamed of sex.

Yet sex is in part a psychic and in part a physical attribute common to every man and every woman. Is there any logic for considering this low and vulgar and for considering such other attributes as are common to all legitimate and worthy? Certainly there is not, and it is unnecessary to argue the point; for anyone who will read my books or many other recent books, or who will examine himself or others carefully, will learn beyond contravention that moderate sex expression in normal marital relations is ordinarily associated with the highest refinement and unquestioned chastity. Also, with reference to the influence of moderate sex expression on mental and physical ability, it is axiomatic and beyond contravention that a natural sex life is almost invariably associated with an alert mind and a robust body, while asceticism, or attempted asceticism, is usually associated with an erratic or neurotic mind and a frail physique.

The old notion of preserving health and of guaranteeing refinement by starving sex is entirely exploded. Why longer harbor it, when the contrary is certainly true?

We have also gotten over the old idea that no enjoyment is legitimate, and we allow that ordinary sense pleasures are not only legitimate but necessary. Is there any reason for excluding sex pleasure from this category when certainly more intense sense enjoyment, as well as psychic exaltation, arises from proper sexual affiliation than from anything else in life? If enjoyment is good for us, why is not the superlative degree better than the comparative or the positive?

Numerous artists are required to furnish pleasures of sense for husbands and wives, in theater or opera, or by painting and sculpture; but husbands and wives possess

within themselves potentialities for giving pleasure to each other more transcendent than art can ever aspire to, a pleasure near at hand, without money and without price. No one can deny that marital pleasures confer benefits equal to or greater than the more expensive and more inaccessible pleasures mentioned. Why then should not these things without shame be admitted to be legitimate, necessary pleasures like all other legitimate diversions of human holidays? There is no reason, and yet the average married pair live out half their days together before arriving at such a sane philosophy.

Since writing the above I have seen Mrs. M. W. Dennett's pamphlet, "The Stupidity of Us Humans." It is succinct, correct and convincing. It shows the trend of educated opinion. It is a better statement than mine. I would quote it entire had I not already written this. I recommend it to your attention.

Mrs. Dennett has also written a pamphlet, "The Sex Side of Life." This is a brief course in sex education, for children and young people of both sexes.

Some years ago I mentioned in "Rational Sex Ethics" "A Physician's Letter to His Son in College" as the best attempt I had seen to give young men a proper idea of sex. From then to now I have read hundreds of such attempts; and, while my opinion of that pamphlet holds good up to that date, and while it is today one of the best things published, "The Sex Side of Life" seems at present the very best thing, designed to give a clear understanding of the sex life in succinct form, combining a proper recognition of natural instinct with perfect refinement and lofty ideal, that I have ever seen from the pen of physician or layman. Especially is this valuable for younger children who are not yet capable of understanding books which are meant for young adults or married people.

Aphorisms

Some years ago I read Balzac's aphorisms in his "Physiologie du Marriage." I acknowledge his perspicacity and

give credit to him and any others if I quote or plagiarize from memory. With humble apologies to him and any other maker of aphorisms, I present these few trite sayings:

A husband should never blame his wife for becoming infatuated with another man until he has made sure that her conduct is not the inevitable, biologic result of his own ignorant or indifferent or selfish execution of his part of the sex relation.

A wife also should know that when her husband yearns to roam it is just as likely to be her fault as his, and for reasons similar to the above.

Both parties to a love match may go astray through the ignorance of both and the fault of neither.

Courting one's wife two hours a day yields better pay than two hours spent in any other way.

The husband so doing, with no jealousy brewing, and all doctors eschewing, meets the world unabashed, with his fortunes accruing.

A maiden lady attempting to teach sex hygiene to the young or endeavoring to inform married people concerning the proper conduct of sex relations is like a teacher of calculus who is not yet familiar with mental arithmetic.

An unhappy married woman of uncertain age should not attempt to teach sex hygiene to young people. Her first duty is to learn this herself.

A married person of forty of either sex who is really happy and content has had a college education in sexology and is prepared to teach young people all about sex.

A married woman suffering from imagined dyspepsia, and who had already excluded seventeen articles from her dietary because the reaction to them after sub-cutaneous tests was

unfavorable, was given the following prescription by a cultured and competent clergyman:

"Kiss your husband immediately before each meal and follow the same directions at the conclusion of each meal."

I call this a sovereign remedy, possibly a real specific; and, acting on the geometrical assumption that the converse of this proposition is true, or following the old adage that "what is sauce for the goose is sauce for the gander," I, in turn, would prescribe for all married men suffering from the same infirmity a double dose of the same remedy.

The "Three R's" in the sex relation. For the husband: Retardation, Realization, Relaxation. For the wife: Responding, Realizing, Relaxing.

Intercourse when only husband or wife has orgasm is masturbation for that one and nothing for the other. Mutual orgasm brings double delight.

The best remedy for an irritable, flighty, neurotic, single man or woman is happy marriage.

The best remedy for a married man or woman similarly afflicted is thorough sex instruction.

To keep your wife well and happy and faithful, never hurry her in the preliminaries to the sex act, nor in the act itself; nor let her forget that you love her.

To keep a husband the same, praise him what he will stand, feed him all he will eat, and tell him when you desire him.

The fallacious analogy between man and the lower animals. The lower animals are governed solely by instinct in their sex lives.

Man loses instinct as he gains reason and is, to large extent, governed by reason in his sex life.

Those who reason that, since lower animals have sex rela-

tions only for procreation, man's sex life should be only for this purpose, use false logic. The two classes cannot be compared, as animals are governed by instinct alone, man by instinct and reason.

The psychic or platonic affiliation of married people can never lead to perfect happiness. Neither can physical or sex affiliation alone lead to this. Both psychic and physical affiliation is necessary.

The sexual act has two purposes: First, a procreative. Second, a social. One act a year for a few years would be sufficient for all people for procreative purposes. Fifty to a hundred and fifty times a year for thirty to fifty years is a fair average of sexual relations for social purposes between man and wife.

Religion is loyalty to God and helpfulness to man.

Morality is the greatest individual happiness that is consistent with the best interests of the community.

Asceticism, or restraint, is repression or sublimation of all the instinctive or natural sex nature.

Asceticism is pessimism. It means neurosis, inadequacy, peculiarity. It means that humanity is a failure, since man under strict asceticism becomes extinct in one generation. It means that morality and religion are both failures, since under it the material of which both are made is destroyed. The aim of asceticism is good. The result is bad.

Complete freedom, or license, is no restraint or sublimation of instinctive sex impulses.

License means promiscuity, prostitution, venereal disease, suffering, ultimate extinction.

Religion and morality are both destroyed, since man is.

The object of license, or complete freedom is selfish. The result is bad.

Health, happiness, life, progress, religion, altruism, morality, idealism, are, in the last analysis, all synonymous.

Pragmatism is as much idealism, morality, religion, altruism, as is consistent with health, happiness, life and progress.

Health, happiness, life and progress depend largely on the instinctive or physical (called lower).

Religion, altruism, morality, idealism, depend largely on the spiritual or super-sensuous (called higher).

Pragmatism is the only tenable philosophy, since both others led to oblivion.

Pragmatism is religion.

Pragmatism is morality.

Religion and morality are already defined.

Marriage is admitted by all to be the state conducive to best health, longest life, most happiness, highest altruism, purest religion and morals. But a woman cannot marry unless man proposes; and a man may have good reasons for remaining single temporarily.

What then?

Complete repression may lead to neurosis or ill health, unhappiness, inefficiency, annihilation.

Complete freedom may lead to promiscuity, disease, immorality, unhappiness, inefficiency, annihilation.

There is only one possible solution compatible with religion, morality, pragmatism, health, etc.; namely, such auto-erotic relief as is necessary to keep the single man or woman on the same plane of health, morality, etc., which the married man or woman enjoys.

Otherwise we sacrifice the unmarried for the sake of the married, either by repression, which means neurosis, illness, inefficiency, annihilation, or by license, which means prostitution, disease, immorality, annihilation.

And it is against our definition of religion and morality to sacrifice one-half for the sake of the other half.

If the institution of marriage is to be continued (and it certainly should be, since it has been the greatest factor in the development of civilization and may be the greatest factor in its progress) there must exist, along with it either auto-erotism or prostitution or both.

Ordinary auto-erotism is harmless, oftentimes beneficial.

Ordinary prostitution is devilish, never beneficial.

Were auto-erotism exceedingly harmful to the individual, it would still be less harmful to the individual than prostitution and not at all harmful to the rest of society. Hence it is far preferable in every way and on all counts and from all standpoints, to prostitution.

Origin of R. S. E.

I recently came into possession of information concerning the facts which led to the publication of a book which treats of sex matters somewhat as I have done in my books. The experience of this author with his MS. was so like my own that I am going to quote from him and mention some of my own experiences.

Speaking of how he came to write his book he says: "Let me tell you how it happened. I have a relative who, several years ago, married unsuccessfully. He and his wife were both good folks; but they were ignorant (or innocent!); and the result was that they practically separated after a little more than a year of living together, during which time a baby was born to them. After living apart for a few weeks, I came in on my relative and he told me the very heart of their trouble. The result was that I got the two unfortunate ones together and told them substantially what is told in my book; and the result of that talk was that they came together at once and have 'lived happily' (really, truly so) 'ever' since! and I count that as something worth while.

"The following year, in a period of semi-idleness, I wrote out substantially what I had said to the young folks and which had put them on their feet. I did not know that I should ever make any further use of the copy, though it did

occur to me that there might be others; but I wrote it down anyhow, and that is how the copy came into being.

"But before I had had the copy a month it happened that my wife and I came in touch with another unfortunate married couple whose real trouble was ignorance and innocence; and we got well enough acquainted with them (they were the best in the world) to dare to let them read what I had written; and it did for them just what it had done for my relative and his wife; and that's the second chapter in the story.

"Well, this thing happened several times, always with the same results, in the next year or two. We got into touch with some of our dear young friends who were about to be married, and they read the copy before they went to the altar or on their wedding trip. Good results every time. Then there were other unhappily married friends of ours whom the copy set right. After a while a medical friend of mine saw the copy; and he was so impressed by it and the record its use had made that he begged for a copy to use with his patients. I let him make a type-written copy; and for some years he used it in his practice, always with the best results. Then some brother physicians saw what he was doing, and they wanted copies. The result of this was that something more than a dozen type-written copies were made and used in this way. The demand for the copy grew till after a while suggestions began to come for a printed edition; and that is how the book came into being."

My own experience leading to the publication of "Rational Sex Ethics" were as follows. I have vaguely alluded to our own life-problem and how its happy solution was an inspiration to honest and explicit sex teaching. The facts are that we were as utterly uninformed as the couple first alluded to in the above quotation. In addition to this I was \$1,000 in debt for my college education and had not then studied medicine; my wife was suffering from a profound nervous breakdown; no useful sex books for young married people were available; and no sophisticated friend was ever kind enough to volunteer any information. However, we worked the problem out to our own complete satisfaction.

Later, after I had studied medicine, and particularly after I began to practice neurological medicine, I ran across couples who had the "ear-marks" of our former difficulties. With great trepidation I volunteered, when circumstances seemed to warrant it, information, usually drawn from my own experience. Invariably misery and unhappiness were followed by unbelievable harmony and happiness.

After reading many books of ante-diluvian idealism, and many more containing modern "bunk" on sex subjects, I began to study the lives of patients and friends as the only source of real information. After a time and after some university study, I wrote "Rational Sex Ethics," practically as published. The history of this MS. for seven or eight years after it was written was much the same as that of the other author's MS. Portions of it were read by college girls and elderly maiden ladies, by unhappy or neurasthenic married women, by men about to marry and men whose marriages had not been successful. It was also read widely by educators in schools, colleges and universities and by many physicians and clergymen.

Nearly all who read this, whether cultured or uncultured, whether married or unmarried, whether apparently well and happy or palpably neurotic and unhappy, told me they had gained relief of mind, insight into obscure problems and knowledge which made life more worth living.

Advice to publish was practically unanimous. My wife finally became reconciled to my seeking a publisher. I sought for a year or more before finding one willing to undertake the publication; and then I had to show my faith in my writing by a substantial guarantee.

The books whose beginnings I have described now need no excuse, explanation or justification. Results of the happiest kind in thousands of instances have made such things superfluous.

Nevertheless, it may be of interest, possibly of value, to learn how the slowly accumulated weight of positive evidence justified them in the minds of their authors.

PART II

RATIONAL SEX ETHICS FOR PARENTS

FRANK SEX TALKS TO PARENTS AS A HELP
IN THE SEX INSTRUCTION OF
THEIR CHILDREN

W. J. H. Jones

PREFACE

I HAVE often, in years past, been asked to write something for young people to read, which would help to inform and satisfy them in that most vital matter, sex, and also to write out some things which I have said to parents as a guide to them in the instruction of their children in this same matter. I have shrunk from this task as a most delicate and difficult one, though it might be thought easy, if one considered the innumerable books purporting to give sex instruction, advertised on every hand, sold in all bookstores and found in most homes. Were these books truthful, complete and really helpful, my task would be carrying "coals to Newcastle" and would better be left undone; but there seems to be a desire for more frank discussion and fuller knowledge, which is my excuse. Nevertheless, I submit that the matter is both delicate and difficult, though it should be neither. Having finally decided to attempt, as the result of more persistent interrogation, to say something which I hope may be helpful to parents, why is it delicate and difficult, when it ought to be perfectly easy, provided I know my subject, as I ought, from an intensive study of many years? It is delicate because it has been made so by our forebears who really thought religious aspiration, self-abnegation, altruistic tendencies, &c., of divine inspiration and all natural instincts which contributed in the least to our sensory gratification, though they might be absolutely necessary for the health and development of the body and for our perpetuation as a genus, as Devil-born. As a result we all speak of the intellectual, the rational, the spiritual, as higher and set apart from the bodily, the instinctive, the emotional, not stopping to think that the former could not exist without the latter, that all are necessary parts of the whole and that no one has any means of knowing which is

the higher. It has become inevitable, as a result of these age-long traditions, that sex should be associated, always, with pruriency, depravity and shame, though we all know perfectly well that without sex we should not be here and there would be no poetry, painting, romance, mother-love, church, home nor anything else. We are all to some extent prudish and self-conscious. I must say limb for leg, or some refined lady blushes and calls me coarse; but I myself should blush furiously if I accidentally saw her, or she me, in night attire, though in the line of my profession, I have seen many of the opposite sex in no attire, without trepidation, and I know that she, in her family life, has seen similar sights. We all look askance at sex, pretend to ignore it, publicly disparage it, try to keep it in a remote corner of our minds, yet every one of us thinks of it, is more or less driven by it, wants to know about it, and naturally and legitimately enough, as it is such a potent factor in the riddle of the universe. This then is why it is a delicate matter to discuss sex with any audience. It is a hard thing to do, for the same reason.

If one has learned the truth, or some of it (which, by the way, I know from experience it is, or in the past has been, a most difficult thing to do, since people generally have felt that sex was beneath the notice of all decent people), and begins to speak it, instantly thousands of hands go up in holy horror and all hasten to shun the offender and disregard his utterances. Happily things are changing, facts and truth are in demand, investigation is encouraged, people are losing some of the senseless shame of sex, and where formerly one thing could be said to a doctor, another thing to one of the laity and nothing worth while could be said to the boy or girl or young man or woman, now frequently these things can be talked over with propriety by all in common.

Now I am going to talk to you as I would have given worlds to have been talked to before I began to learn of these matters for myself. You must assume until proven to the contrary that I know what I am talking about. If I take you into my confidence enough to say that I shall

advise you to teach your children nothing which I have not already taught my own and many others, it will give the stamp of sincerity, at least, to what I say. If I tell you that in no single instance do I regret any of the teaching, except that in my early efforts it was sometimes too obscure, too guarded, too much diluted with meaningless phrases; and if I also tell you that I have never been charged by anyone with doing them harm, and that I have never heard it rumored that harm had been done, and that practically all have expressed gratitude and shown appreciation for the frankness and plainness of my teaching and have importuned me for a wider dissemination of the facts and beliefs which have been so helpful to me and to them, I run the risk of being called dogmatic, egoistic or quackish or all three. I cheerfully run this risk, and I take you still further into my confidence and tell you that I have an intimate knowledge of the five of my children who are old enough for intimate confidences, and that, while I am naturally proud of them, for their qualities and attainments (they are all fairly capable and liberally educated, according to present standards), I am infinitely more proud and pleased at having the certain knowledge, which I have, that their lives are morally such as I, and I think you, would have theirs and all lives to be. I felicitate myself more for knowing that my studies in these forbidden subjects have helped to keep them from "the snare of the fowler," certainly have enabled me to know them as they are, rather than to uneasily pray that they may be what I want them to be, than for any other pleasure, profit or success in life. I believe it is worth your while, even for your own satisfaction, leaving your children's welfare out of consideration, to study somewhat the fundamentals of life; and if I mistake not your own attitude of shame, self-consciousness and evasion will disappear and you will wish to talk all these matters over freely and frankly with them. I shall try to discuss these matters with perfect propriety. I must, for my wife who, in this work, as usual, is my amanuensis, is the daughter of a clergyman of the deepest New England puritanical dye.

INTRODUCTION

It is entirely unnecessary for me to go into the ordinary anatomy or physiology of the reproductive system. There are thousands of books mostly devoted to these things, which are largely of minor importance to anyone except the physician. Neither is it necessary for me to go into the analogy of plant and animal for teaching children the origin of life. There are full instructions for this sort of teaching in many places, and it is useful oftentimes for young children who are curious or who are exposed to coarse and vulgar ideas; but however useful this may be with young children, such instruction is of little use in dealing with the real sex nature of puberty and later years.

Knowing how or why fire burns or that it always does burn and nothing more does not prevent fire from burning you if you get into it, and you surely do get into it if you are a boy or a girl or a man or a woman. It is needless for me to dilate upon food, clothing, exercise and sleeping precautions, as preventives of precocity and aids to a normal sex development, for these also have been the themes of much sex instruction. I shall pass over much that is generally known, taught and talked about, and try to stimulate thought and study of a few things that are commonly unknown, ignored or hinted at. I must of necessity make many statements positively, perhaps dogmatically, without giving the reasons and evidence. There would not be room in a brief work of this kind, and if there were the current ideas, founded on tradition, of what it is proper to print, might not allow of their general distribution. If I do not go into detail as much as may seem necessary nor give full reasons and explanations, nor say all the things that I could and would, please remember that I am trying to give certain information which all want and all need, but which some

insist shall be given in such a way that no one can understand it.

My disposition is to "call a spade a spade"; clear and truthful statements are better than ambiguous or equivocal ones, and though perhaps not so elegant, are more helpful. Shying around, avoiding the issues, ostrich-like, refusing to face the dangers of sex, has been the rule under which matters have gone from bad to worse.

Parents ordinarily know very little about sex, strange as it may seem, and what they have been taught is so often contradictory to their own experiences that they are uncertain whether the teaching or the experience is right. I know that to some extent, and I believe that to a very large extent the timidity of parents, the unnatural hesitancy with which they discuss these matters with their children results from their life-long criticism of themselves for their own sex thoughts and actions (though this criticism is often uncalled for or too severe), and fear to have their children guess or know of these experiences. If your child is to be led to confide in you you must confide in him or her.

I shall first try to remove enough of the self-consciousness of parents to enable them to be confidential with their children. Didactic teaching or preaching does little good anywhere, and in this field least of all. Personality and experience are the things which count. Mistakes or wrongdoings of your own may, when properly used, serve as most potent warnings for your children. I shall try also to convince you that truth, so far as you can find it, is always best. If you use evasion or deception or try to teach what you know nothing about you will waste your time and do harm.

I might picture the almost unutterable results of venereal disease on children and children's children; these can hardly be overdrawn, and this is legitimate information; but it is to be obtained from every doctor and is in every book on the subject, and still the diseases flourish. There is an impelling force back of all this, more powerful than the fear of the diseases themselves, viz., the sex instinct, and with this I shall briefly deal.

A much maligned experience of all early and often of

later sex life, variously denominated auto-erotism, Onanism, self-pollution, self-abuse or masturbation is seldom discussed by parents with their children, though both have much anxiety concerning this well-nigh universal practice, which is held up in all of the old and most of the new sex books as the one great scourge of man. I shall try to give some plain facts in regard to this, which is perhaps the most important of all sex subjects for the young.

The instillation of ideas of romantic love, ideal homes and marriages resulting in numerous robust children, into the minds of both sexes while young, not only as a duty to one's kind, but as the surest means to happiness and longevity, will not be beneath our notice.

Had I the time I could amply demonstrate that what I say is in perfect accord with the latest biological teachings and that, though it involves a restating of parts of our moral code along lines more Spencerian, pragmatic and humanistic than corresponding parts of our present evangelical, idealistic and theoretical code, it can, if interpreted rightly, conflict with no one's religion and with no one's conscience. Although I deal largely with the material aspects of the case, I am and always hope to be an idealist, I trust in some small degree of that practical order taught us by the great exemplar of modern Christianity, who taught reverence to Divinity while healing those sick in body and mind.

I should dislike nothing more than to be classed as a materialist and strict determinist, though I, in common with all medical men, cannot fail to see the urgent necessity of succor to the long and sadly neglected material body while on its earthly sojourn.

I

A HEART TO HEART TALK WITH PARENTS

WHY am I writing this and why now rather than twenty years ago? I will tell you. It is because I have become thoroughly convinced that ignorance of sex produces more misery, disease and immorality than anything else in the world. I was well convinced of this twenty years ago, but I then knew that whoever attempted to discuss these matters honestly would be classed by most good people as a professional quack, a moral villain or a mental derelict. Believe me, I would not have let any of those characterizations deter me except that one held in such disesteem could make no headway in establishing truths which are against the opinion and teaching of many centuries. I have come to believe more fully in my doctrine from the constant accumulation of evidence, and I have come to see that the public mind is changing, and not only wants the truth but is able to discriminate between truth and error when clearly put. Ten years ago a physician of international repute told me that I could not afford to put my ideas in book form before the profession. A year ago I had the temerity to do so, and I have been simply astounded at the kind, complimentary and delightful things that have been said to me. Within a few days I have been pleased with what I consider a distinct ovation. One who was urging the further promulgation of sex knowledge such as I have slightly attempted, said to me: "Before I knew you and read your book I thought that all the men who wrote on sex subjects had a 'screw loose' somewhere and that what they said or wrote was mostly 'bunk.' Now I have completely changed my mind." Perhaps formerly I was too timid, perhaps I misjudged you parents and the public in general, possibly the method of presentation is novel.

My attempt is to do away entirely with abstractions and to present everything in concrete form. I have not spared myself or others, though of course their identities are concealed. Yet I know that many of them would be as free as I to discuss openly their inner lives if they felt that it could serve any useful purpose.

Mentioning myself and my family may seem indelicate, yet it seems that discussion of individuals is the only profitable way that leads to results. I know the members of my family as they are, and I love them and am proud of them. They know me as I am, and I never saw, from blush or expression, anything to indicate that any one of them was ashamed of me. They know that my perhaps unique, certainly frank way of dealing with these problems has been useful to them and others, and they all give me *carte blanche* to discuss them so far as is necessary. I see no harm, but good, in this. It will be much better for every one when, as I believe, we shall in the future come to be known to each other as we really are, rather than to be speculated on and guessed at as we are today. When we know life, biology or nature, whatever you may call it, we shall have somewhat less exacting standards, a fuller interpretation of life, but really no lower ideals. We shall conform more generally to what the public conscience recognizes as right when we know that everyone else knows what we are and what we ought to be.

Often, parents do not know what instruction to give their children. When they do know what to say they are often ashamed or afraid to say it. You and I and everyone have passed through certain experiences incident to all normal childhood. There has been some variety in these experiences, but they have usually amounted to much the same thing. Boys and girls and men and women, we have all acted and felt in pretty much the same way. We have nearly all been subjected to some gross sexual shocks in childhood, we have been interested in sex apparently out of all proportion, we have had sex imagery, we have had auto-erotic habits, we have been and are all humans and are "tarred with the same stick." Men are like men, and women are like women; and

what is not generally known, or at least conceded, women are like men and men are like women in their sex thoughts, feelings and lives.

At one time nearly all of us thought that we were unique, or belonged to a select coterie of the damned; we thought we were the sole offenders against pure morals, and sure candidates for physical and sexual debility. In a moderately long life already (I am fifty-one), I know of no one who has ever exchanged intimate confidences with more people than I. I have been more or less for thirty years, but intensively for fifteen years, investigating these subjects; and I know from personal interviews the inner lives of many hundreds of men and women; and the most salient point, the most astounding fact is that, while practically all of these men and women (only one man and less than half a dozen women have denied it) have practiced, in childhood or later, some form of auto-erotism to some extent, nearly every one, man or woman (but men especially) has felt for years, and frequently up to old age, that he or she was or had been outside the pale of good morals, was almost unique in offending against morals and decency, and yet, by some special Providence, had been spared some physical health in spite of physical transgressions. The certain knowledge that we are all much alike forbids us to consider ourselves outcasts from society, moral lepers, physical degenerates, &c. The earlier this knowledge comes the less likely we are to become neurasthenic, hysteric or hypo-chondriac, and the more likely we are to be well balanced, sane, useful and happy.

Now let us look at these things sanely. If one child or adult does wrong morally or invites physical calamity by masturbation, all do; but we have a world abounding in men and women most estimable in social service, in private virtue and in religious aspirations. Did these people escape destruction by some miracle, or have their lives, from childhood up, exemplified natural, instinctive, universal phenomena? It can hardly be the former, for those who have agonized most over these fancied transgressions and have been early (*hors de combat*) laid by, by nervous or imaginary difficulties, have immediately recovered when these mat-

ters have been explained and their self-confidence has been restored.

Now then, if sex anatomy is universal, and if certain sex acts are universal, why should more shame be centered around sex than around other universal human organs and attributes, e.g., stomach, bladder, bowels and their functions? We all eat, and few are ashamed of this necessary function nowadays, though I well remember when some considered it very unrefined for a lady to enjoy her dinner. All of us humans have so many points in common that we can assume, in talking with our children, that they think and feel much as we did when we were at their age and in a similar environment. You and I would never have admitted supposed-to-be-shameful delinquencies, or have talked over any phase of sex at all frankly with one who was self-conscious, reticent and unconfidential with us. You can never talk to any advantage with your children until you are entirely frank with them. If you have, in your past life, committed very grievous errors or broken the existing conventions, judgment must be used in discussing these things; but in general no mistake is so great that, when sincerely repented of, it may not be of great service as a warning to others not to follow in the same path. Most writers of sex books for young people assert that all conscious sex expression can be stifled indefinitely with impunity; many even declare that involuntary night experiences should be controlled. They say that through childhood and adolescence, up to any period of adulthood, when the person may choose to marry, complete abstinence from masturbation and sexual intercourse does no harm to the sexual powers, nor does it injure the health in any way. Can any one be found to cite a case, his own or that of any one else, who has been so absolutely continent for a long period of years without impairment of health or vigor? It is usually said that any one with the right moral viewpoint can without difficulty control sex at will. On the other hand, the majority of physicians and scientists who have exhaustively investigated these subjects agree that absolute continence for a long time does impair health and vigor; and time was when

misguided physicians, fearing this, advised promiscuous relations for patients tormented by sexual desire. They undoubtedly gave such advice in the belief that masturbation was the greatest of all evils, and that consorting with prostitutes was preferable to it. Of course this belief was natural if they had read the terrible accounts of the supposed effects of masturbation handed down to us by well-meaning, though ignorant writers of a pre-scientific age.

Above are two opinions. What are the facts? The facts are that practically no one of either sex attains to the state of absolute continence which the idealist advocates, and that practically every one of either sex obtains sex relief or seeks sex satisfaction at times, either in masturbation or in sexual intercourse or both. Most people of your acquaintance and mine are honest, well-meaning, right-thinking, fairly moral men and women, but according to these older doctrines they have all committed the grossest immoralities. I say all, but of course there are a few exceptions. Some people are so deficient in virility or so depleted by chronic disease that they have no special difficulty in controlling their sex natures. There is undoubtedly an occasional person who, by the greatest exercise of will and by constant watchfulness, resists the clamoring of sex until he or she thinks sex has been made entirely subject to the will. In reality long denial has led to disintegration, and the person has become little more than a eunuch from this process of self-emasculation.

The argument leads us then to one of two alternatives, either every normal human being is a moral derelict, since all transgress these canons of the older unbiological authorities, or since all, good and bad, have sex experiences with a certain periodicity, a biological necessity implanted by the Creator has long, too long, been considered a prompting of the Devil. It is necessary for an individual to eat with a certain regularity if he would continue to live, it is equally necessary that the waste of the human machine be eliminated with some regularity by the bowels, skin and kidneys. Likewise every one needs a certain amount of sleep. Why then should we immediately subscribe to the tenet that the act which makes all future life possible need not occur at all nor

the glands concerned function in any way, that no periodicity is necessary with this function, as undoubtedly there is with the other necessary, common acts of life. You see that I assume that (since my friends, relatives and acquaintances, all, I trust, people of as good moral fiber as may be found, have failed miserably, as have I and mine, in living up to the old theological conscience in this one matter) this is not a matter of conscience, nor of morals, but of biology, and that sex is to be classed with eating, breathing, sleeping, &c., and is to be regulated as are the other necessities of living, for the benefit of the individual and the community, without harm to either. We attempt to learn what kind of food is best for us and how often to eat it; we attend to the elimination when it is imperative. Why not look at sex the same way, since all the facts would put it in the same category? That, at any rate, is what I have done and propose to do. I have gotten pretty well over the prudery and self-consciousness in these matters which I formerly had and which most of you now have.

I hope that in this chapter I have set at rest some of your worries concerning your own past sex experiences, as a preliminary to a free discussion of sex with your children. I hope I have led you to see that no system of morals is right which directly contradicts biology, also that it is very probable that a somewhat periodical sex expression is necessary for the ordinary human being if he is to maintain health, be happy and efficient. I hope you are ready to study sex reasonably and sanely and to teach your children how to control and regulate it so that no one is injured and all are made better. To do this you must be ready to drop all pre-conceived traditional notions not founded on biology nor on fact.

II

MASTURBATION

IF you have read and believed "Onania," and the works of Tissot, Lallemand, Howe, and Acton, as well as more recent books of sex instruction, like Stahl's series, Sexology, and the like, which have drawn their inspiration from the earlier ones mentioned, you will be led to believe that masturbation is the most disgusting and injurious practice and the most degrading vice and sin against morals and decency that ever has affected mankind.

If, on the other hand, you have read Näcke, Greisinger, Thiernach, Brill, Woodruff, and scores of other scientific investigators, you will find that any results from this practice, in itself, are trivial, or entirely negligible. My own little book, "Rational Sex Ethics," brings together the opinions of many of these, and my own investigations confirm their opinions. Roeleder, Ellis, Freud, and Krafft-Ebing consider that the only harm that it does is sometimes to produce functional nervous disturbances. All modern scientific writers agree that neither epilepsy, insanity, feeble-mindedness, tuberculosis, nor, in short, any other disease ever can be caused by masturbation alone.

My own studies lead me enough farther to say that occasional masturbation is for many single people a necessity to prevent nervous disorders or the moral contamination of promiscuous sex relations. The fact remains that most of the peculiarities and nervous disturbances of youth and many of those of adult years are due to masturbation. How do I explain the paradox? Quite easily. Practically all young people masturbate at one time or another. Practically all of them see some of the well-meaning sex books, the pernicious quack advertisements; or else they receive warn-

ings inspired by these concerning the unspeakable moral contamination and physical disintegration sure to result from masturbation.

We now know that epilepsy, idiocy, insanity, tuberculosis, and all the rest are never caused by masturbation; but the sufferer does not know this, and he is perpetually in the position of Damocles. Though the hair never breaks, he may suffer more than a thousand deaths. I state positively and have the evidence to convince readily any reasonable person that practically all ill results of masturbation invariably arise from this fear of direful disease and moral turpitude which it never causes. Another statement hard to believe, but nevertheless proved true by myself in scores of cases is this: if one convincingly tells a person who is trying to overcome the practice of masturbation and worrying over the supposed evil effects of it, the truth that no harm can arise from this except from the worry concerning it, there is not only immediate relief from all nervous symptoms, but a diminution in the frequency or even a cessation of the practice. The explanation is that thinking of sex all the time, whether it be in attempts at erotic stimulation or in severest self-condemnation with constant resolutions to resist sex promptings, stimulates the genesic glands about equally. When the anxiety and fear are removed, there remain only the individual's natural, biological, necessary sex promptings to deal with; whereas, when the worry and attempt to resist at all costs are constantly present, the individual is constantly stimulated and yields much more frequently than his nature really demands. The anxiety of young people is so great that many young men who have become alarmed on account of masturbation, seek prostitutes simply to test their virility, which they fear has been lost. Many others do the same in spite of moral scruples and great repugnance, because they fear disastrous results from masturbation, and their sex promptings are so strong that they are forced to seek some relief. Many have delayed or foregone marriage fearing impotence, some have resisted all demands of sex until obsessions, phobias, neurasthenia or other functional nervous troubles have been substituted for the repressed sex energy.

Thousands of young women who occasionally have resorted to this practice think themselves morally unfit to marry, and some remain always single for no other reason. Thousands more become hysterical or otherwise nervously incapacitated as a result of long-continued self-denial. These statements may seem bald, but I have proved them all repeatedly by careful observation of the sufferers themselves. Nevertheless, I never yet have seen a person of good heredity and without other disability who gave any evidence of having been injured by masturbation; and those driven to desperation by worry and self-condemnation have recovered immediately from their fancied disease when their minds have been relieved by hearing the truth.

As to morals, the people who have refused to consort with prostitutes and have resorted to occasional masturbation, from necessity, are all people of much higher moral aspirations and deeds than are those who have gratified their sex cravings by promiscuous relations. I find among them the most successful, altruistic, virtuous, and religious of all our men and women. I might go on with such statements and might cite cases indefinitely, but I have said enough to show you, if you believe what I have said—and if you investigate thoroughly you cannot help so doing—that the first and most important thing in sex instruction of the adolescent or young adult is a discussion and a truthful statement about masturbation. At present, little is said about it except to attempt to disgust the young person with himself or to frighten him almost to death about this practice, which you may be confident he already has had some experience with. I formerly made this same mistake myself in dealing with one young man, and perhaps with others. I learned much from this, and I have given, in another volume, a history of this case.

I am going to quote quite fully what Dr. F. H. Gerrish, in his splendid published lecture to college men on "Sex Hygiene," says about masturbation. Dr. Gerrish I know personally to be an idealist, with common sense, a man wise and broad, a safe adviser for youth; and I shall quote him to show that, while I should state the case somewhat differently,

there is very little real difference between his position and mine. I am going to urge all readers, who are unprepared to accept my perhaps somewhat sweeping statements, at least to accept his statements, as he says them, and to be sure to grasp his meaning in its full significance.¹ "It is painful to be obliged to speak of a practice, regrettably common among misguided young men, who, for the sake of the pleasurable sensations experienced, artificially arouse their generative organs to the acme of activity. This is variously known as self-abuse, self-pollution, masturbation, and Onanism. To the normal mind, this habit is so grossly offensive as to excite intense disgust. From the hygienic point of view, it is at best a reckless and unjustifiable waste of precious energy; at worst it may cause physical and mental wreck. On this matter, however, it is *very important* that I be not misunderstood. *It is undoubtedly true that the habit may continue years without producing noticeable deterioration of health*, but, even in these cases of apparent exemption from serious consequences, there is likely to be established such a perversion of the generative nature as to unfit the sufferer for the sexual functions that should find their fullest and most valuable expression in the relations of the marital state. . . . *In general, the health is not ruined, as is alleged in the quack advertisements that deface and disgrace some journals that are allowed to enter our homes*, but the fact remains that the practice is low, filthy, bestial, and degrading. *Whatever may be said in depreciation of self-pollution, it immediately injures only the person who practices it, and by so much is less evil than a method of sensual gratification that involves another*. . . . The solitary vice being vice, is bad, but *the social evil is vastly more vicious*." Italics above are mine.

I now quote from my own monograph on sex subjects:² "I am prepared to maintain that while, act for act, autoerotism is as harmless as ordinary promiscuous intercourse,

¹"Sex Hygiene, A Talk to College Boys," by Frederick Henry Gerish, M.D., LL.D., pp. 30, 31.

²"Rational Sex Ethics, A Physiological and Psychological Study of the Sex Lives of Normal Men and Women, with Suggestions for a Rational Sex Hygiene," by W. F. Robie, A.B., M.D., pp. 260, 261.

more harmless if account is taken of the venereal danger, there is far greater relief of sexual tension, a more complete orgasm, and infinitely less shame, disgust, and self-condemnation from this practice (than in consorting with prostitutes) provided one knows the actual facts about it. I do not advocate auto-erotism, or anything except proper intercourse between true mates, but all manner of makeshifts exist, and some are necessary in the present state of society. Regardless of what scientific authority one accepts, even if one takes the most serious, educated view of this practice, it must still be admitted as a minor evil to the individual, and one entailing inconceivably less injury on society, even if indulged in far more frequently than promiscuous intercourse."

You cannot fail to note that he regards masturbation as the lesser of two evils. He states this in so many words; but when he makes this a "painful subject" and this habit "grossly offensive to the normal mind" and "low, filthy, bestial, and degrading" he defeats, in a measure, his own apparent object. Very few young men would choose such a course as would lead to this condition but would rather adopt the method which is frankly worse for themselves, their future wives, and posterity, but which has not been considered by men in general so "low, degrading, etc."

Of course we all know that, if we judge the future at all by the past, whether there is a biological sex necessity or not, most young men and young women, for that matter, will adopt one course or the other, though multitudes of these feel forever disgraced, ashamed, and incriminated for adopting either course. All I ask is that masturbation shall be considered the lesser of two evils, and plain statements made to that effect, not such as will cause a person to choose the greater evil to avoid the greater degradation. I myself, after seemingly endless evidence, am forced to go farther than Dr. Gerrish and to adopt the view that some conscious sex expression is, more or less, a frequent necessity with many, perhaps most, maybe all, perfectly normal people, at least for a portion of their lives. If I am correct, masturbation, as a necessity, is not low, degrading, nor bestial, as none of

life's necessities can be, unless all are. Many, perhaps most, young men and women do not artificially arouse themselves for the sake of pleasurable sensations. They gladly would forego these sensations and emotions, and they often strenuously resist such impulses by every known means. Fortunately or unfortunately, the arousal of these organs is commonly spontaneous, instantaneous, instinctive, and entirely beyond their volition. If Gerrish is correct, then this practice may be degrading and all the rest, but, according to his own statement, not so much so as promiscuous relations. I fear that, though this is clearly his meaning, he is likely to be misunderstood on account of the long and violent prejudice against it, leading all to grasp anything derogatory to it without listening to the mitigating circumstances. His own words show the influence of tradition. He speaks of this as grossly offensive, and then hastens to explain, so as not to be misunderstood. There is a balancing of accounts throughout the statement.

Apparently, the weight of traditional teaching on every hand is placed in the balance against experience and knowledge of humanity; but the latter seems somewhat to outweigh the former. That the scales should not tip more decidedly in his case is but natural, since most of his life, I believe, has been devoted to anatomy and operative surgery. That they should tip farther in mine is also a logical inference, since most of my life has been spent with normal and nervous people, delving for the springs which underlie human character. Thirty years ago, we each might have considered the other a dangerous liberal. He may consider me such to-day, but I think we are not very far apart. The position I have arrived at, after considering exhaustless facts, he has nearly arrived at by perhaps greater acumen.

Something very similar may be said of the statements made by others of the more recent sex writers. The untempered statements of the older writers are generally criticised by intelligent people and need no further mention. I might refer you to "*A Physician's Letter to His Son in College*," by Dr. Woodruff, printed in "*American Medicine*," July, 1906, and to "*Masturbation, Its Causes and Sequences*,"

læ," by A. A. Brill, Ph.B., M.D., printed in "*The Woman's Medical Journal*," May, 1915, also Havelock Ellis's volume on auto-erotism, as among the sanest discussions of the subject. I would warn you, however, against many of the current, much-advertised sex books; for, while the altruistic motives of the authors are unquestioned, and the books contain much information and good advice, most of them are so strongly tinged with the old beliefs, which all wise physicians and many of the intelligent laity now discard, that the worry and anxiety caused by reading them over-balances any good done.

III

WHAT SEX FACTS TO TEACH YOUR CHILDREN

IN telling you what to say to your children about sex I am forced to blaze an almost new trail; for, while all are agreed nowadays that, at some time between early childhood and late adolescence, there should be some sex instruction given by someone, parent, teacher, doctor or minister, to every young person, there is very little definite instruction given as to what actually to say. Books for young people are also very indefinite. A great deal is said, but little is to the point. I judge that the vague abstractions so common are of little help when you are groping about for something which you ought to say to your child about a subject concerning which you know very little yourself, and one so long tabued and under the ban of secrecy that it is hard to say anything about it anyway. I realize that I have not always been clear in what I have said, or in what I have advised others to say. You cannot say the same thing to every person, though you convey the same idea, and you have to depend somewhat on luck, perhaps, to find a suitable time to say what you wish. I do not encourage saying much to very young children. Choose their companions and books* as far as possible, keep their confidence by taking an interest in what interests, pleases or troubles them; answer their questions about sex as you would about anything else; only do not attempt long explanations nor go farther than they ask, for they are not old enough to understand. You should give them warnings early. Tell the girls not to allow boys to hug, kiss or feel of them; and tell the boys not to attempt these things with girls. If they want to know why not, tell them that you will explain everything you know as

* See Bibliography at end of book.

soon as they are old enough to understand. Many mothers think it wise to ask them not to talk these things over with other children. You may as well tell them, if they ask, that kittens come from inside the mother-cat, and that the father-and mother-cats come together to produce them, and tell them that the young of birds, mice, men and flowers are all made in much the same fashion. You may fertilize the female flower with the pollen of the male and let the child watch the development. You may also let him observe the unfertilized one wither and die. The child will find out these things on the street or in your back yard many years before you think he knows anything about them. He will keep still to you about it, because some boy or girl whom you dislike to have around told him these things in a whisper; and if he hears anything about sex in your presence, you will shut the speaker up by saying that any talk of sex is low, vulgar or wrong.

Most of the sex instruction up to the age of twelve or fifteen must be didactic, mere telling, with the promise of future explanation; in fact, with many young people, much cannot be thoroughly explained or reasoned out before the age of seventeen or eighteen. I have been amused when well-meaning women have insisted on explaining to children three, four or five years old all the facts they themselves knew anything about and much besides, also at books for little ones which I could in a measure understand, but which no one could possibly comprehend before having had adult sex experiences. This early instruction may do no harm, but it certainly does no good, for it makes so slight an impression on the mind that, by the time the real experiences come, what little impression there was has been entirely effaced.

But you say, and truly, that some children begin to masturbate at three or four or five. If you wish to stop this you can never do it by reasoning, and if you do it by fright you will certainly do more harm than good. A change in associates and environment and new interests and diversions will be the best remedies. This matter is not of very serious consequence anyway if the child is well fed and healthfully occupied. The young of all animals that we know anything

about spend some time in genital play which, like other play, may be a preparation for realities. At any rate, this appears often to be perfectly spontaneous and no harm appears to come from it except in abnormal children and in some normal ones who develop nervous symptoms when frightened about these things ten, fifteen or twenty years later.

At some time between twelve and sixteen years of age, a boy needs to be looked over by a physician. If his organs are all right he should be told so very positively. If they are not they should be made so at once and it should then be made perfectly clear to him that there is no longer any possibility of future difficulty. Most girls need the same attention and the same reassurance, especially at the time of the first menstruation, of which there should always be some warning in advance by the mother. It is surprising how many boys and girls grow up always feeling that there is something abnormal about their sexual organs. In the boy the prepuce should be easily retracted and the glans, or head inside, should be frequently cleansed. Later the boy should attend to this himself. If retraction is difficult, any doctor can easily dilate the prepuce, or foreskin, or circumcision, a simple operation, may be performed if necessary, but, though this is a fad now among us Gentiles, it is very seldom necessary for hygienic purposes and, though it is a slight mutilation, I believe that, unless it is really necessary, it is an unjustifiable interference with the pleasure of the man, and more especially with that of his wife in later married years. The father or doctor should show the boy how to take care of the usual, natural cheese-like accumulation by retracting the foreskin and cleansing with warm water, neither carefully nor roughly, but by all means naturally, just as he would show him how to brush his teeth or button his shirt. As soon as the organs begin to be active at puberty, both boys and girls ought to be told about the dangers of sexual intercourse before marriage, and that it is the worst possible thing in the world that they can do to harm themselves and others.

When I tell these things to my children and others I am

very emphatic and repeat this over and over; but even then I usually have to say that full explanations will be given later when they can be better understood. At about this time it is absolutely necessary to tell boys that sex dreams with pleasurable sensations and the loss of a small amount of thick fluid are an indication that they are perfect and in perfect health, and that these are no indication of weakness, and that they may occur from once a month to several times a week, possibly even at times several times in a night without being an occasion for the slightest concern. Girls should be told that the same experiences except the loss of the fluid are likely to occur with them at any time and that they indicate perfect health and are perfectly consistent with absolute moral purity. You would be surprised to know how frequently girls imagine themselves corrupt and unfit to marry because they have had these involuntary, spontaneous sex experiences.

I am, myself, often at a loss to know what to say; but if I have the person before me I can utter commonplaces until I hit upon something to say which arouses interest and inspires confidence. You must learn to talk to your children according to your limitations and their needs. I will tell you, as nearly as I can, how I talked to my children and others at some time between the ages of fifteen and eighteen. After eighteen I talk just as I would to you. They will understand more readily than you, as they have not so many preconceived notions. I say these things not all at once, nor in any regular order, but when conditions are favorable. If a young girl begins to allow the attentions of irresponsible boys or if a young boy gets to frequenting cheap dances it is a good time to talk. I say: "You must be careful to make the most of your time. You ought to study hard, play hard, work hard, try to see that, though this is a happy, carefree time for you, your future happiness and usefulness depend on what you do now. I will promise you that there is no joy or satisfaction at your age which will not be double twenty years hence if you do the right thing now. You must learn to help others and be considerate of

them, but you must also take care of yourself. Do not expose yourself needlessly in any way but above all don't be a molly-coddle."

It is better to teach some of these things by example than by precept, and I try to. I urge that nothing should induce to sexual relations before marriage. First I put the plea on the basis of shame. I tell the boy that when he meets the girl whom he wants for his wife, he will be ashamed, never in her intimate confidence, nor able to look her straight in the eye, if he has been with another woman. Then, I say, if he gets gonorrhoea (clap) or syphilis (pox), one or other of which is almost inevitable, he will, in the one case, though probably cured from serious symptoms himself, if treatment is timely and energetic, not be sure for years, perhaps for a lifetime, that he will not infect his wife with a disease she would rather die than have and which might not only ruin her life but cause blindness in the children. In the other case, if he contracts syphilis, he will not be safe to marry for five years if ever; and at any time in his life thereafter degenerative changes that are incurable may come as a result; and if he should marry before completely cured and no one knows certainly when that is, his wife would become infected with the same dread disease and he would have no children or puny and diseased ones. I tell the boy that the sex instinct is a powerful force (the girl should have the same information), and likely to be very troublesome, and that when this proves to be the case to come to me or some physician for counsel and remedies. I formerly made no direct mention of masturbation unless I was confident that the boy or girl had already practiced it. I made some mistakes in that way and found that it was never safe to count on any child or adolescent being exempt from this. I now explain that this ordinarily occurs either instinctively or from teaching in most children and animals, that it is to be restricted or avoided if possible, that it is preferable to promiscuous relations and that there is nothing disgraceful about it if it occurs now and then as the result of unsought, persistent, irrepressible desire.

I warn the boy to be careful of his general health and to

take the best of care of his sex functions and his sex organs, as a happy home, a loved and loving wife and healthy children, ever the chief end of man, depend upon this, also that his usefulness to others and the consummation of all life's ambitions depend more on his home life than on any other factor. I tell him to so live that when he comes to meet the right girl he can look her squarely in the eyes and say without shame: "I have fought a good fight." If I find a young person of either sex who has masturbated and is worrying about it, I explain as above the physical harmlessness of occasional masturbation, say that it is always preferable to promiscuous relations, that if the impulse is beyond his or her power to resist it is no disgrace and no immorality, that there is no excuse for any intemperance, that hard work, play, divergent interests, good books and no more thought or worry about sex than about digestion will bring the practice within control or stop it altogether. I make it plain that I, and pretty nearly every other human being, as well as most of the animal world, have had some experience with this matter and that he can see for himself that people are mostly alive and that many of them are well and that high aspirations, pure morals and real altruism are more in evidence to-day than in any other period of the world's history.

IV

SUBLIMATION AND IDEALS FOR YOUNG PEOPLE

IN my efforts to make people recognize the dignity, the necessity, the resistless force and the universality of sex, and to make them deal with this sensibly, one might possibly accuse me of espousing a Hedonistic or Epicurean philosophy, and it might be said that my view-point was a very material one. Well, to a certain extent this is true. We live in a practical, material world, and much of the misery of humanity to-day is the result of an idealism which utterly ignored everything which was "of the earth, earthy." Still, there is no valid reason why mankind should don sackcloth and ashes. The legitimate pursuit of happiness is nothing to be ashamed of. True happiness is the greatest stimulant to health, usefulness and longevity. Since any constructive philosophy is optimistic, there is no logical escape from the above argument. So much for the material side, which I have already pretty largely dealt with.

But I announced somewhere that I was a pragmatist; consequently I must recognize the value, beauty and necessity of idealism, as well as the duty, of everyone in this direction. Let us now look somewhat into this side of the sex life as it relates to parents and their instruction to their children.

When the troubadors were on earth and knighthood was in flower, idealism, always pregnant with wonderful possibilities, gave birth to a child of transcendent worth and celestial beauty to be man's chiefest terrestrial inspiration, romanticism, romantic love, idealization of woman by man, and reciprocally of man by woman, when he proved worthy. Then first began concerted recognition of purity and godliness in the love of the sexes and a dawning knowledge that

love was more than carnality, that in man's proper love for woman and woman's for man was to be found the key to divine, undying love and the only explanation of religion and immortality that finite minds could grasp.

Cervantes' burlesque, "Don Quixote," perhaps did much to throw chivalry into disrepute after it had already become corrupt and sordid; but our modern craze for money and position has done more than anything else to destroy the true germ of chivalry and romance, though romance is, perhaps to a large extent, a prototype of sex sublimation, which is a shunting off of the sexual into other channels, a dispersion of the sex urge into such channels as art, social service, religion. This utilization of the sex force in various forms of altruism and æsthetics is laudable and desirable; but most sex writers have lost sight of the fact that sublimation in its completest form can only be partial. If the individual could become entirely altruistic or artistic, that is, if sublimation could be complete, it would be going far enough to destroy all individuality. As a matter of fact, there seems to be little danger of this, for the unwedded artist or altruist, when the glamour of his calling is gone and age is advancing, is almost sure to become a pitiable neurotic if the will to sublimate is stronger than nature, or a social outcast if nature long denied asserts herself.

I am leading up to what I believe to be the greatest oversight of our modern civilization, the greatest neglect of our educational system. Plato was really an idealist, but you would hardly think it from his "Republic." If the apostles of eugenics had more of Plato's breadth, had an ideal as well as a material side and instilled a little romance with their ideas of improved breeding, I should have more patience with them, for one can conceive of nothing more necessary than a real and broad science of eugenics. In another group parents, I presume some of you, put money, position, education, etc., as a *sine qua non* in marriage, into the minds of your children and make material considerations paramount. You say little or nothing of ideal love and sneer at romance, and put marriage, love, home and family entirely on a practical basis. The necessity of the practical I clearly recognize, as

all who have followed me must admit; but practical considerations in the relations of the sexes, without an admixture of the ideal or romantic, are a delusion and a snare and result disastrously. Even among the unmarried, the celibates, there are no well rounded out lives without this undercurrent keeping sweet their existence, the dream of love as a possibility, love in its entirety, the physical and the psychic, with the soul love as the deepest and strongest imagined bond. Many present day sex books speak of sublimation as a specific for controlling the sex impulse. For instance, Dr. Wm. Lee Howard, in "Sex Problems in Worry and Work," E. J. Clode, New York, published 1915, pp. 43, 44, says: "The unmarried woman to-day, happily occupied, interested and enthusiastic, is now youthful and radiant at forty. Her innate sexual energies have been put to use, have found expression, although she does not fully realize the significance of this fact. She remains physically virtuous, but physiologically incontinent because her vital sex forces are constantly being utilized and thus she keeps her health and spirits. There is no dangerous age for the happily contented woman—the woman with work to do. . . . The psychic states and elements in woman, which in the married condition grow to full power in her love and care for husband and child, in the modern spinster have growth and outlet in her care and interest in the welfare of the unfortunate, the homeless girl and the motherless or neglected children." Many writers see in similar outside activities for a single man all that is necessary to keep him from being narrow, useless or vicious. This advice to useful utilization of the sex instinct is most praiseworthy, and it is, to a large extent, efficacious, but it has been my lot to meet many single women, usually past the age of forty, in whom all forms of sublimation activities had failed to preserve health and happiness and to keep them on the even tenor of their way. The indefinite postponement of woman's fullest mission, wifehood and motherhood, had induced a condition of restlessness, unhappiness, ill health and pessimism which, though not identical with the peculiar, crabbed inconsistencies of the spinster of old, was still very undesirable. Dr. S. Herbert, in the book from which

I have already quoted, clearly outlines the condition, on page 117, where he says: "The erotic impulse can be largely sublimated—i.e., directed into other channels of an intellectual, emotional or æsthetic nature, but there generally remains a residuum which cannot be disposed of in this manner and often leads to unexplainable oppressive yearnings and desires, both in man and in woman. Even physical exercise, so frequently recognized as a panacea against sexual promptings, has by no means always the desired soothing effect. If not pushed to excess, thus producing general bodily exhaustion, it may, on the contrary, by the general heightening of the vital energy, stimulate the sex centers, for these are, after all, not an isolated system of the body, but are influenced in consonance with the whole bodily tone." I agree with the former that by wise sublimation the sex impulse may be minimized and partially controlled; but I insist with the latter that all this tremendous force, which is the mainspring of the personality, cannot by sheer will power be raised above sex and diverted as the motive force of art, altruism and religion. Sublimation becomes nearest complete in educated, single men and women whose efforts at self-control have been fostered by a fortunate environment; but my long experience among actual people of the better classes leads me to deny that the entire sex force can be absorbed in such a way without the greatest detriment to the individual unless the individual be sexually subnormal at the outset. The nearest approach to complete control of the sex instinct, a control compatible with mental and physical health, I have found, over and over again, in those people who, with a strong will to sublimate or divert their sex life into other channels, have at the same time kept their natures unsoured and optimistic, maintaining a pure and wholesome mind and physical equilibrium by the day-dreams of youth, by romantic fancies and by idealization of the opposite sex. This realm of fancy partakes somewhat of the rational psychic, very largely of the emotional psychic and at times of the erotic; for, as I have said, some actual erotic expression, or tendency to expression, must at times occur in every normal individual. Any individual so abnormal as not to exhibit

this phenomenon has much the nature of the eunuch or of the woman whose ovaries have been removed before puberty. This is far from guesswork, for I have studied the castrated of both sexes and compared them with those of weak virility and those who, by force of will, have become psychically emasculated, and they all belong in the same category of unfortunates—selfish, deceitful, vindictive, vacillating, untrustworthy in every way and of the lowest moral ideals. There can be no moral standards without the foundation of morals, which is sex. No doubt the most moral people, those who strive hardest for a high standard of right living, and who condemn their own errors more than the public condemn them, are all among those endowed with the strongest sex impulses who do at times transgress. If I am right in my assertions, and if you have gone deep into human character you know I am (for you cannot have failed to observe the same thing), if the nearest approach to continence, when conventionally necessary, which is consistent with a well-rounded-out, healthy man or woman is to be found in that one who, along with a will and ability to sublimate to other interests a part of the sex nature, is associated an inner life of fancy in which, for man, woman is an angel of beauty and purity, for woman man is always strong, virile and upright, and no matter how old nor how many the wrinkles, the hope of realizing the greatest earthly bliss in meeting and joining with one's true mate is never abandoned, why sneer at romance and sentiment?

I think that we all know, deep down, that this is the way to remain normal and free from guile, whether single or happily married, but we do not teach it to our children. A few of them find this out—God alone knows whether from literature, example or inspiration—and have, ever after, the open sesame to happiness and content. I beg of you to teach these things to your children. Have them understand that the motive for education, physical strength, worldly goods, be not alone social station or broad altruism, but make it plain to them that, to make the most of themselves in every way is not only a duty but the surest means to their own beatitude. Love is the greatest thing in the world; poets

sing it, clergymen preach it, scientists declare it. Then teach it to the young. Teach them that it is legitimate, wise and above reproach to look forward to mating with one's soul and body complement. Tell them that the psychic yearnings, the body hunger, are all a part of the most wonderful plan of creation. Urge the necessity of remaining pure and have the inducement rest largely on the hope of future joys as a reward for so doing. Some may say that this motive is not the highest, as it is personal reward. I admit that I have felt ashamed to hear some preachers exhort to piety with personal reward in heaven as the only inducement; but we should be reconciled in this case since much more than personal reward is involved. Whoever keeps "unspotted from the world" and with a sound mind and a virile body meets his equally commendable mate, becomes not only one of the happiest of mortals, but confers this same happiness on his chosen mate and helps all the world to be better and happier. A normal, biological life lived to the full, we all advocate as desirable for the individual, but we little realize how much this sort of a life helps humanity on its upward way.

But you say that I am entirely inconsistent, that in a former chapter I have been warning young women of the greatest scourge of man, venereal disease, and now I ask the young woman to be romantic, to dream of Prince Charming, to keep under her pillow a mezzo-tinted picture of the strong, honest and virtuous man who will come some day to make her heart his captive. I am not so inconsistent as I seem, even though I add to my warning to young women another to young men, whom I have likewise urged to be romantic, concerning the half lifeless, entirely soulless young women sometimes in evidence to-day, who have no love to give, no romance in them, who are looking only for a man's name to masquerade under and his money to spend. Some buds never blossom and some apples stop at the windfall stage, but blossoms abound and most apples ripen. The venereal peril is undoubtedly great, but tell your girls that there are multitudes of men *sans peur et sans reproche*. Tell your boys that the class of young women that I have so discourteously alluded to are like the

froth on the beer and bear about the same relation to real femininity that it does to the contents of the glass. But let us be honest and have more pity than blame for the venerealized young man and the parasitic young woman. Both are largely the result of no teaching or false teaching in matters of sex. The young woman taught to scorn sentiment and look out for the "main chance" is well started toward worthlessness as a wife and mother. The young man of strong sex characters uninstructed in these matters or a victim of the old ideas easily turns to the woman of the street.

Inculcate lofty ideals of service, honor, industry, but along with all and above all, saturate the minds of youths and maidens, through adolescent and early adult years, with ideals of chastity, of romantic attachment, of wedded love, of home and children, as the best things in man's estate. Along with these ideals give information about sex, based on facts, not on dogma. Tell the truth and leave open things which none of us understand. I have no words for closing more suitable than those written in this connection some years ago.

In young people we deal almost entirely with the first two aspects of the sexual impulse, namely, the physical and the emotional. It has been repeatedly shown, and my facts conclusively show, that without the proper emotional background, the later, rational element is unfit to cope with the early, misguided or over-developed physical part, even in sound, right-thinking men and women. Here is where I wish to introduce a principle in the field of the emotions which may be called a back fire.

Such back fires have been suggested on the intellectual level, but they come too late to help young people. Of what use is a backfire when everything has been scorched and there is no material to kindle it with? Let me explain. Every one has seen cases, and I have shown several of men and women, who, on meeting one of the other sex, have at once appropriated and idealized that one. Cases are frequent in both sexes where a past full of transgression and self-reproaches is instantly transformed and the individual's whole future becomes one of exemplary devotion and faith-

fulness to the new-found ideal. In young people who have never transgressed, the finding of such an ideal is the salvation, the surest protection of the individual. Even the emotional complex of a religious conversion, as we have seen, has often been an effective stimulus in an otherwise incontinent nature to longer or shorter periods of absolute continence. Does any one suppose for a moment that the reason instantly assumes control when it has been striving for years to do so to no purpose? Certainly not. This is entirely an affair of the emotions.

A powerful emotional stimulus to do better and be more worthy of the ideal loved one has been unconsciously superimposed upon the old being and has transformed him. Why not try to transform the person in his early years, at the dawn of puberty, when he is especially susceptible and the emotions are plastic? This has been done, and it has happened in an unexplainable way in some of my cases. One other point in this connection is this: There is such a thing as a splitting up of the emotions, and, while they may remain the same in their totality, the separate components are for the time being at least weaker. A sudden fear restores the equilibrium of an angry man. Pity lessens ardent sexual desire. I think that this emotional appeal is the principal point of attack in the forewarning and training of young people in a correct view of the sexual life.

The appeal on rational grounds, though valuable in late adolescence and early maturity, is often insufficient as may be easily observed; and many of my cases have told me that the over-mastering of sexual desire or need could not at times be controlled by any rational consideration whatsoever.

Likewise, on the physical plane, many have been in abject terror, frightened by parents or teachers or by scare quack or well-meaning philanthropic literature, concerning the dwarfing in stature, the loss of virility and the many diseases declared by the authors and advisers, and believed by the victims sure to follow sexual indiscretions.

Yet I have often been told that the certain belief in the direst physical results could not prevent some unnatural expression of this all-powerful and compelling instinct. As

to the exact method of the emotional appeal, I judge that it must be as individual as the instructor and the pupil are individual. If individual training is desirable (as most educators now agree) in the intellectual sphere, it is as much or more so in the emotional sphere. Intuition and training in the pedagogue, knowledge and love of his offspring in the parent, skill and tact in the physician, will usually be sufficient guides in teaching.

This might be elaborated very fully, and I wish that some competent psychologist and teacher would take this matter up more in detail.

I merely give briefly my way of dealing with my own children and with those whose future I have tried to help mold. I first endeavor to postpone puberty by multiplying forms of work and play, then to supervise the literature, encouraging good fiction with plenty of romance and sentiment if the ideals are high and the characters pure or striving to be so, excluding all directly erotic and suggestive reading.

I think that there is no time more profitably spent with young people than that used in helping them select their companions and playmates. At the dawn of puberty or a little before or after, depending on the precocity of the child and his associations, I talk frankly about the purposes of the sexual organs and their ultimate use as agents in the most holy office of the passing on the torch of life undimmed, after the selection of a mate who is to be cherished above self and all else.

I tell young people that the consummation of pure unions and the procreation and rearing of healthy offspring are the greatest joys to them as parents and the fulfilment of their greatest earthly obligations. I do not neglect the physical organs at this time, but give them a thorough inspection, reenforce any previous teaching as to frequent cleansing of the parts, furnish remedies for little irritations, treat adhesions or malformations, and reassure the boy as to the perfection of the organs, for many who are perfect have great fears of deficiency or abnormality. The ordinary hygienic instructions calculated to assist in maintaining continence are appropriate here. The healthfulness

and normality of erotic dreams and orgasms in either sex is always explained, and the fact that these may and often do satisfy the entire demands of nature, but it is also necessary to say that if they should not do so, there should be no hesitancy in talking the matter over frankly with some competent person, so that if there is excessive sexual excitement or great discomfort, appropriate remedies or advice may be given. If I find that masturbation has been practised, I advise against it; but I am very careful not to establish a permanent, psychic traumatism. I tell the boy or girl that education, physical and moral development, are especially designed to make a perfect man or woman whose chief function in life for his own happiness and longevity and for the good of society is to help found a home and rear healthy children.

I suggest that the future life-partner be imagined and thought of as good, pure and altogether lovely, that he should be always ready to face such an one without shame or remorse. I say that the greatest detriment to personal happiness and to the progress of society is any sex relation with any other person before marriage, and that any intemperance will be regretted. I make it clear that any unnecessary sex imagery or use of the sexual organs before marriage is not so much an evil to the individual or in the eyes of the world as it is a source of regret and shame when he meets the one with whom these things are to be equally shared for pleasure, health and procreation.—*Rational Sex Ethics*, pp. 189-193.

V

SUITABLE BOOKS FOR YOUNG PEOPLE TO READ

All the works of the authors whose names are starred are recommended.

For Young Children

Andersen, Hans Christian, *Fairy Tales*.

* Baum, L. Frank, *The Wonderful Wizard of Oz*.

Burnett, Frances Hodgson, *Little Lord Fauntleroy*.

Carroll, Lewis, *Alice in Wonderland, Through the Looking Glass*.

Grimm Brothers, *Fairy Tales*.

Harris, Joel Chandler, *Uncle Remus Stories*.

Hawthorne, Nathaniel, *A Wonder Book, Tanglewood Tales*.

Kingsley, Charles, *Water Babies*.

Kipling, Rudyard, *Just-So Stories*.

Lang, Andrew, *The Blue Fairy Book, The Green Fairy Book, The Red Fairy Book, The Yellow Fairy Book*.

Macdonald, George, *At the Back of the North Wind, The Princess and the Goblin, The Princess and the Curdie*.

Ruskin, John, *The King of the Golden River*.

Swift, Jonathan, *Gulliver's Travels*.

Wiggin, Kate Douglas, Editor, *The Arabian Nights: Their Best Known Tales*.

For School Children

Aldrich, Samuel T., *The Story of a Bad Boy*.

* Alcott, Louisa M., *Little Women, Little Men, Jo's Boys, Under the Lilacs*.

Barrie, James, *Sentimental Tommy*.

Burnett, Frances Hodgson, *Sarah Crewe, The Secret Garden*.

- Cooper, James Fenimore, *The Leather Stocking Series*, *The Spy*.
Defoe, Daniel, *Robinson Crusoe*.
Dickens, Charles, *The Christmas Carol*, *Child's History of England*.
Dodge, Mary Mapes, *Hans Brinker or the Silver Skates*.
Field, Eugene, *A Little Book of Profitable Tales*.
Henty, George Alfred, *The Henty Books*.
Hughes, Thomas, *Tom Brown's School Days*.
Kipling, Rudyard, *Jungle Books* (First and Second).
Lamb, Charles and Mary, *Tales from Shakespeare*.
Montgomery, L. M., *Anne of Green Gables*.
Ouida (Louise de la Ramée), *Dog of Flanders*.
Parry, Judge, *The Story of Don Quixote*.
Pyle, Howard, *Champions of the Round Table*, *The Merry Adventures of Robin Hood*, *The Story of King Arthur*.
Rice, Alice Hegan, Mrs. *Wiggs of the Cabbage Patch*.
Richards, Laura E., *Captain January*.
Spyri, Johanna, *Heidi*.
Tarkington, Booth, *Penrod*.
Thackeray, William Makepeace, *The Rose and the Ring*.
Twain, Mark, *Tom Sawyer*, *Huckleberry Finn*, *The Prince and the Pauper*.
Webster, Jean, *Daddy Long Legs*.
Wiggin, Kate Douglas, *The Bird's Christmas Carol*, *Timothy's Quest*, *Rebecca of Sunnybrook Farm*.
Wyss, Jean Rudolph, *Swiss Family Robinson*.

For High School Pupils

- Barrie, James, *The Little Minister*.
Blackmore, Richard, *Lorna Doone*.
Brontë, Charlotte, *Jane Eyre*.
Brown, John, *Rab and His Friends*.
Bulwer-Lytton, Lord, *The Last Days of Pompeii*.
Collins, Wilkie, *The Moonstone*.
Craik, Mrs. Dinah Maria (Mulock), *John Halifax, Gentleman*.
* Crawford, Marion, *Saracinesca*.

- Dickens, Charles, *A Tale of Two Cities, Great Expectations, David Copperfield.*
- Doyle, Conan, *Adventures of Sherlock Holmes, Memoirs of Sherlock Holmes.*
- * Eliot, George, *Mill on the Floss, Silas Marner.*
- Farnol, Jeffrey, *The Broad Highway.*
- Fox, John, Jr., *The Little Shepherd of Kingdom Come.*
- Gaskell, Mrs. Elizabeth, *Cranford.*
- Goldsmith, Oliver, *The Vicar of Wakefield.*
- Hale, Edward Everett, *The Man Without a Country.*
- * Hawthorne, Nathaniel, *The House of Seven Gables, Twice Told Tales, Grandfather's Chair.*
- Irving, Washington, *The Alhambra, The Sketch Book.*
- Kingsley, Charles, *Hypatia, Westward Ho!*
- London, Jack, *The Call of the Wild.*
- Longfellow, Henry W., *The Courtship of Miles Standish, Evangeline.*
- Lowell, James Russell, *The Vision of Sir Launfal.*
- Macaulay, Thomas Babington, *The Lays of Ancient Rome.*
- Porter, Eleanor H., *Just David.*
- Poe, Edgar Allan, *The Gold Bug.*
- Reade, Charles, *The Cloister and the Hearth.*
- * Scott, Sir Walter, *Fair Maid of Perth, Ivanhoe, Quentin Durward, Rob Roy, Talisman.*
- * Shakespeare, William, *The Tempest, The Merchant of Venice, As You Like It.*
- * Stevenson, Robert Louis, *Treasure Island, Kidnapped, Black Arrow.*
- Stockton, Frank R., *Rudder Grange.*
- Tarkington, Booth, *Seventeen, The Gentleman from Indiana.*
- Thackeray, William Makepeace, *The History of Pendennis.*
- Van Dyke, Henry, *The Blue Flower and Other Stories.*
- Verne, Jules, *Twenty Thousand Leagues Under the Seas, Around the World in Eighty Days.*
- Wallace, Lew, *Ben-Hur.*

PART III

RATIONAL SEX ETHICS FOR YOUNG MEN

I

A TALK TO YOUNG MEN

THIS talk about sex is for young men between the ages of fifteen and twenty-five. Most boys of fifteen are young men and most men of twenty-five are but boys; so I may sometimes call you one and sometimes the other, as we did in the army.

Boys, young men: I want to say something about the fundamentals of life, which will so appeal to you that you will never forget it, something that will help you to establish a code of honor, a way of living that you will never under any circumstances depart from.

If this talk is to appeal to you, it must be sane, safe, sincere and serious. Most of all it must be true. What guarantee have you that what I say is true? Well, what was true for me, what was true for hundreds of men whose lives I know from personal talks as well as I do my own, what was true for thousands of men whom I know about, not personally, but with certainty through others, ought to be true for you. But surely what I have taught my four boys and many others, the knowledge which has proved a safeguard to them, must be true for you; for they were like you, good, manly, thoughtless, virile boys, who only needed light in order to do what was right.

Let what I say sink in, and never forget it. Discredit it if you choose, disprove it if you can. (I have defied doctors and ministers and others to disprove what I have said about sex, but so far no one has done so.) But remember this, whether you accept what I say or not; never be content until you have learned, from parents, doctor or other experienced men whom you respect, and on whom you would model your own lives, all the essential facts of sex. This may be

difficult, for such have been our criminally foolish notions of right and wrong concerning what we should say or what we should think of how we are made and how we are born, that you may have to delve long and earnestly wherever you can in order to obtain correct knowledge of sex; but with this knowledge all that you learn in school or college will be greatly enhanced, without it you will be greatly handicapped, whatever your other attainments.

I say with all finality, and it cannot be refuted, that proper information in sex, the truth, which shall make you free in this as in all things, will give you more control over yourselves, more power over your fellows, more happiness, longer lives and more useful ones, and fewer regrets than any other system of instruction from which this essential knowledge has been left out can give you.

I make these brief statements without giving evidence. You may attempt to prove them or disprove them, from your own experience or from reading what I and others have written. I urge you to disprove what I say if you can; but if you cannot do so and finally believe it right, and understand that your comfort and prosperity, and that of all the world, in some degree, depends on how you as an individual live, then live up to your beliefs.

Some have set impossible tasks for young men. I do not do so. I place you on your honor to do the best thing possible under the circumstances. I recognize your thoughts, your feelings, your burgeoning life; I know your instincts, your desires, and that they all have a proper place in this world of ours.

Do not ever be ashamed to talk about your sexual organs, your sex thoughts, your sexual feelings, or any sex habits you have or have had, with your father or mother or your doctor; but if they seem ashamed or afraid to talk to you about these things, and try to hush you up, take little stock in what they say, and go to some physician or teacher or friend of high character who will discuss these things and answer your questions or send you to someone who can.

Do not be content to pick up your knowledge of sex from

boys and men who know nothing about it except the vulgar side of it, and who tell "smutty" stories on street corners and in lounging places.

I shall tell you but few things; but there are a plenty of clean, well-informed men and women who can tell you more. There are many books which explain clearly the anatomy and physiology of the sexual organs and give much good advice; but there are few books, so far, that tell you the exact facts and the whole truth. After considering the facts which I shall give you you can get much good out of these books. I will tell you what happens to the ordinary boy; then what the ordinary boy does; then what the facts warrant me in believing and teaching that the ordinary boy (and perhaps by this time he is a young man) ought to do.

The ordinary boy pays little attention to his sexual organs till he is six or eight years of age. Then, very often, he is taught by an older boy what is variously called playing with himself, self-abuse, masturbation, Onanism or auto-erotism. If the boy is not taught this at this age, he may be taught later, at about twelve to fifteen. About one-half of the boys are so taught. The other half learn this practice themselves when they begin to have strong erections and frequent pleasant feelings in the penis. This is usually between the eleventh and the sixteenth years. There may be a possible exception to this rule; but I have asked several hundred men, whose sexual morals and general principles were unquestionably of the highest; and all but one admitted having masturbated more or less as a boy or young man. A minister of wide experience told me that he knew of only one boy who, he thought, had never excited himself sexually. He was not sure of that one, and I am not sure of the one who told me he had not. I have been told by scores of doctors and dozens of ministers and many other men of wide experience that they believed that every healthy boy or young man masturbated more or less. A foreign investigator states that practically all young men and girls resort to this practice. If you do something that everyone does or has done, why should you be so ashamed that you cannot

ask or learn the truth about it? and why should older people who have done it be unwilling to discuss it sensibly with young people?

Between the ages of eleven and seventeen, most boys, if they masturbate little or not at all, begin to have "wet dreams," or "emissions," or "night losses," as they are variously called; and a boy who has masturbated frequently, on stopping or nearly stopping the practice, begins to have them, or has them more frequently if they have occurred before.

Between the ages of fifteen and eighteen, most boys see quack advertisements, the purpose of which, by their tales of lost manhood, is to scare them to patronize quack doctors; or young men hear or read lectures to men, describing the terrible results of masturbation, and warning against venereal disease, and insisting that perfect continence is necessary and easily attainable.

Then the ordinary boy begins to worry, thinks he has done something unpardonable, thinks that he is corrupt morally and that perhaps he has injured himself beyond repair.

Then the boy begins to struggle with the sex instinct. He is ashamed in the presence of his fellows and afraid of his elders. He is secretive about all sex matters in his talk with all people, but keenly alive to learn anything he can about sex. He can obtain very little truth; for about all he can learn is from low-minded boys and men who have no ideals and whose only thought of sex is their own sex pleasure.

The boy keeps up the fight with his instincts, but in spite of himself he has to yield to them more or less. If he has been thoroughly frightened to begin with, or if he has been taught that masturbation is the vilest thing possible, each lapse fills him with fear, horror or self-disgust. He makes numberless resolves never to do it again. His mind is constantly on the subject. Consequently he may become inattentive to his studies and less alert generally. It is not the masturbation that makes the change in him, but the worry about it. The constant resolve and endeavor to smother his sex feelings, having sex always in his mind, serve as stimulants and bring on excitement just as much as it does for

him to deliberately imagine sexual experiences with girls or sexual pleasure by himself.

In other words, the boy who knows all the truth about sex and is not ashamed of his sex feelings or worried about them is not troubled by sex desires nearly so much as the one who is constantly worrying about himself. If the young man does not get enlightenment, he goes on till marriage, or perhaps all his life, in this disturbed state of mind. He thinks himself unworthy to love, and if he falls in love with a girl he thinks himself unworthy of her. He thinks that his practice has weakened him physically. If he has been very much frightened about masturbation, and if his desires are very strong, thinking that masturbation will surely ruin him, he seeks sex relations with girls or prostitutes. If he has taken this worst, most lamentable of all courses, he has usually acquired gonorrhœa or syphilis, either of which if not properly treated and cured is likely to bring untold misery, and perhaps invalidism or death upon him, and if not upon him upon his wife or children sometime in the future. Sometimes boys of strong wills who strive for years against sex promptings and worry about themselves constantly, while remaining free or practically free from masturbation and illicit intercourse, nevertheless become neurotic, have nervous breakdown, go the rounds of the quacks, and are miserable and inefficient until they find some experienced doctor or sensible man or woman to explain all these matters fully and put their minds at rest. Then immediately all their symptoms disappear.

Now what ought the ordinary boy to do? He ought to learn the truth about sex, some of which follows. Sex desire and sex thoughts are inevitable. They come to all boys and girls and to all men and women, in greater or less degree. They are to some extent but not entirely under the control of the will. They are always stronger in some than in others. Whether strong or weak, they are more under the control of the will in some than in others. Everyone has sufficient control to live a moral and healthy life if that one has proper sex knowledge. There is nothing immoral or disgraceful or injurious about ordinary sex thoughts or ordi-

nary sex acts. Ordinary sex thoughts and acts vary with the circumstances; and I must explain what I mean by them under the different circumstances.

Ordinary sex thoughts are such as come naturally, after we have done our full duty in study and work and play, and when we have not directed our minds to sexual matters nor sought to stimulate our imaginations by looking at indecent pictures, reading erotic books, or listening to vile stories. If we have been taught to believe that all sex thoughts are unnatural and vile, and have the will power to control them absolutely, we may be either below the normal in sexual vigor or, being normal, we may, by this complete repression, gradually weaken our sexual vigor.

By ordinary sex acts I mean self-excitation, or masturbation, when an unmarried man is sure that he must do something to relieve his mind of sex thoughts and his body of sex feelings, after he has faithfully done his best to avoid them, or, if the man is married, sexual intercourse with his wife when both desire it, as often as they appear to need it for their comfort and happiness.

Extraordinary sex acts are when a man masturbates daily, or several times daily, indulging in this practice without attempt at control, just for the pleasure of it, or when a man, married or unmarried, under any circumstances, has intercourse with girls or prostitutes.

The most dangerous, most extraordinary, most shameful, most degrading of sex acts is sexual intercourse by people who are unmarried. I know that some people excuse it. I know we ought to reform many of our conventions before we condemn it utterly. I know that many young people transgress innocently, without knowledge of its moral wrong or its dangerous consequences; but after all is said and done there is nothing else in the sexual, moral or religious life that so shames or cheapens the individual in his own estimation, nothing which so endangers him to serious and possibly incurable disease (for some cases of gonorrhœa and some of syphilis can never be cured by any known treatment. They leave the sufferer a permanent source of infection to wife or child, and may eventually cause his death or theirs), noth-

ing which so handicaps a man in his struggle for independence and influence, nothing which is so insulting and degrading to his wife or future wife, nothing which so injures society and retards human progress, as intercourse between people who are not married.

Ordinary sex acts, then, are: "wet dreams," or "emissions," which are experienced by many men at periods varying from once a month to three times a week; masturbation, or self-excitation, when practiced by single people for relief and health, from once a month to three times a week; sexual intercourse with one's wife when both parties desire it, from once to five times a week. There are really no hard and fast rules about the frequency of sex acts. Men and women may have widely different sex natures and still be not noticeably different in other ways, though as a rule the man or woman of strong sex nature is more capable and enjoys better health than the one weakly sexed. It is possible that a man may have little desire or sex imagination, and have but two or three emissions a year, and still be a fairly robust man. It is possible that a man's sexual nature may be such that daily masturbation or sexual intercourse may be as normal for him as two or three times a year for the other man. Both these extremes are very rare. Very many young men whose sex natures have not been systematically stimulated in their early years, who are free from all worry on sex subjects, who begin to have emissions at from twelve to fourteen and have them naturally, before sex excitement has been greatly prolonged, may get on without great difficulty, if they marry at twenty-three or -four. Such men at the time of marriage ordinarily do not desire intercourse and are not capable of it more than five or six times a month; but as a rule their desires and capabilities increase until, after several years, twice a week is perfectly natural for them. If such a man as I have described does not marry until he is thirty or thirty-five, his emissions begin to diminish in frequency at about the age of twenty-five, and though, after his late marriage, he may be capable of begetting healthy children, his sexual powers do not develop much by use, and he rarely becomes an average, well-sexed man.

Some young men will find that, in spite of the strongest efforts at repression, in spite of hard work and frequent diversion, they are constantly beset by sex imagery, sex obsession, persistent erections, and pain in the abdomen and testes unless they have frequent emissions or masturbate once or twice a week. Their ability to have emissions in sleep will have much to do with the urgency of the sex demand. It looks reasonable and it is true that a man who has emissions twice a week needs less sex relief for his health and comfort than one who has but one emission in several months or none at all; for there are some men, and some among the strongest sexually, who have no emissions at all. Strongly sexed men who suffer greatly from desire but have no emissions will surely become impotent after a time without some form of relief occasionally. There is no danger of becoming impotent when moderate restraint is exercised over a number of years; but should a man of weak sex nature stifle all of it, or one of strong nature stifle practically all of it, he will certainly become impotent if he continues this program long enough, though it may be five, ten or twenty years before his virility is entirely lost. Long and strenuous control will weaken or destroy one's sexual power just as surely as long continued excess. Either course is illogical and injurious. The impotent man or the weakling is incapable of producing his kind, is in feeble health, and his personality has little weight in the community. He is timid and ashamed in his own eyes and pitiable in the eyes of all who know his condition.

When we say that a young man ought to do so and so, he immediately asks why, and he ought to know all the reasons. Now this is the way I look at right conduct, or ethics; others, notably Spencer, have looked at it in much the same way. Ethics, right conduct, morality, religion, all or any of them boiled down mean much the same thing, and it is this.

So live that your life is as long as possible, as useful as possible, as happy as possible, without doing anything to prevent other lives from being as long, as happy and as useful as possible, but at the same time always doing something to make other lives longer, more happy and more useful.

You must not do anything to harm anyone else, especially a woman. Then you should never seduce a woman, for that probably means her life-long unhappiness, if not her complete ruin. You should never consort with a prostitute, for that helps perpetuate the worst blot on society.

Looking at the same thing from your own selfish point of view, you cannot seduce a woman and feel ever entirely at ease and unashamed in the presence of the girl you will one day wish to marry. To approach nearest to my doctrine of right conduct, you should marry for love, and marry early. This is the only way for you ever to be perfectly healthy and perfectly happy; and besides, marriage for love is the only thing which can make a woman perfectly healthy and perfectly happy; so marriage for love is the surest way to accomplish perfect health and perfect happiness for two people, as it is also the surest way to insure having happy and healthy children.

Again, you should never have sexual relations with a woman who has already been seduced, for you not only prolong her unhappy condition and perpetuate the institution of prostitution, but you are absolutely certain, if you follow such a life, to acquire, soon or late, gonorrhœa or syphilis (the clap or the pox), either of which may cause your permanent injury or death or your wife's unhappiness, misery, sickness or death, or your children's blindness, deformity or permanent disease, should you happen to be left, by these diseases, capable of procreating children at all.

While refraining from illegitimate intercourse during the years preceding marriage, when you are preparing for your life work, you may, perhaps, have little discomfort if you start right and, as I have already said, work hard, play hard, study hard, and keep your mind as much as possible on your ideal and away from sexual things. This is highly desirable, if you can do it without injuring your health or efficiency; but if sex desires are nearly always present, if the burden is too great to bear you ought to know that it is no sin or disgrace, there are no moral or physical penalties attached to obtaining by self-excitement, or masturbation, such relief as is actually necessary. Repression is desirable and

necessary in young men, and perhaps all through life. Too much repression may be, as it has been, mentally or physically injurious. A certain amount of relief may make you stronger and more capable. It will certainly do you no harm. You should know that similar relief is just as proper and just as pure for young women as for young men, under the same circumstances. Neither should you nor the young woman you marry feel at all humiliated in acknowledging to each other such occurrences; and you each should have a past which is transparent to the other if not to the world.

But do not imagine that the pleasure, relief or benefit of this practice is anything more than a temporary makeshift, infinitely inferior in every way to the natural sex relations of husband and wife. However, if you do not think this right, from your own thought and observation, or because people or books tell you it is not, you ought to know that there is absolutely no other honorable, healthful way to escape irresistible desire, and that it is the way that your good fathers and mothers, and all good, honorable, thoughtful, competent people, when faced by this necessity, have done before you and will do after you, till the end of time, or at least until men and women change completely in physical instincts and psychic longings.

Speaking of my own family, my wife and I have been and are proud of our children and ambitious for them. They have all gone eagerly to school and college, as fast as they were old enough. In addition, I have taught the boys the rudiments of farming and various other kinds of physical labor; and my wife has taught the girls housework, cooking, dress-making and so forth; and we have taught both boys and girls all we know about sex as fast as they wanted to know or were capable of comprehending. The youngest girl is in the eighth grade at twelve years. The oldest, at twenty-seven, is a happy wife and mother. The four boys were all mentally and physically fit, on entering and leaving the service. One, at twenty-eight, is happily married; two others, but for the war, would have been, but soon intend to be; and I shall encourage the one who is twenty to marry as soon

as he finds the right girl, whether he or she is through college or not.

Here is an observation. I am morally certain that a young man or a young woman can undergo twice the hard work, in college or university, learn four times as much, be in far better health and be ten times as happy, married to the right mate, as single. I have tried it both ways, and I know of many others who have done so, but I have never yet heard a regret.

Be sure not to marry till you find the right girl, and then don't let anything keep you very long from marrying and beginning life together; but be sure you don't make a mistake and think that either physical attraction or a Platonic relationship (mutual mental interests) is the only thing. Be sure that you and your wife-to-be love each other with all the strength of both mind and body. If you start in this way you will continue to think better and better of this old world we live in; the better the other inhabitants of this world will think of you; and your children and grand-children will "rise up and call you blessed."

Don't think I am sermonizing, for I am not. I am merely giving, from age and experience, what I and others have fearlessly tried, or fearfully tried, and know to be the surest way, the only sure way for a young man to attain the longest years, the best health, the greatest happiness, the purest morals, the best religion.

What is best for the young man is best in the long run for the young woman, and for children. In short, what is really and permanently best for any individual is ultimately best for society. Don't let any learned friend ever shake your belief in this axiom, which you may now perceive to be true if you think deeply, which you will certainly know to be true if you live long enough and think at all. When this is generally understood our sex mistakes will be fewer and our social questions will be simpler.

A final word on this matter of sex. I do not pretend that there is complete sex instruction here, but there are scores of books which go into detail in everything, and which do

pretend to give complete instruction. Though there is much that is good in them, they do not do so; and I have tried to remedy some of their defects. I try to make plain a course for a young man to pursue when he has to go some way, and the other authors leave him no way. Some think that there are no alternatives, while some admit that there are but have told me that they do not dare to say so, for they fear that boys are not to be trusted.

I have known both my own and other real boys for many years. I have trusted them and know that they are to be trusted. I have never been disappointed. It is as safe to trust a boy with all the known facts about marriage, natural intercourse, illicit relations and masturbation as it is to entrust these facts to a man of seventy; but the man of seventy has learned many or all of these facts and does not need them, while the boy does not know them but needs to in order that he may safely, healthfully and happily shape his life.

Learn all you can from books, but don't trust me or anyone else until you have sifted statements to the bottom. Try to get, from your parents, your doctor, or your kindly well-wisher, that ripe wisdom which speaks from experience. Go to some one who has been "through the mill," perhaps has been ground between the "upper and nether mill-stones," but who has come out whole physically and sound mentally, whose character, when all is known, is above reproach and whose aspirations are transcendent.

From all these sources make up your mind what is right and then do it. I will trust you to so conduct yourself that you will form a stiffer backbone and better sinew for our Republic than we old fellows who are rapidly passing off the stage, who spent all our early years in ignorance of these things, have done before you.

II

INTRODUCTION TO RATIONAL SEX ETHICS FOR MEN IN THE ARMY AND NAVY

Explanatory Note

IN the early days of the war, after receiving a commission in the reserve, and while waiting for my call to active duty, I wrote as I was able toward completing my book, "R. S. E., Further Investigations."

One chapter, written hurriedly at the last moment, was entitled "R. S. E. for Men in the Army and Navy." Men and women who saw the MS. of this chapter before it was published in the book asked me to re-write it in suitable form and publish it as a pamphlet for distribution to the boys in the service. I re-wrote it, embodying with it short passages from my first book, "R. S. E.," and quotations from the "Boston Medical and Surgical Journal" concerning the ravages of venereal disease under war conditions. Much of the pamphlet was as originally written. When the time came for printing, I was on active duty. Army orders very properly compel any officer in the medical corps to consult the Surgeon General before publishing his writings. I sent the MS. to one near the Surgeon General, asking that it be brought to his attention or to the attention of the proper authorities and that I be informed whether this met his ideas and was suitable for distribution or not.

I quote the following from the reply that I received. "I have submitted your article to Col. ———, who is the officer in charge of the venereal section. He has furnished me with a memorandum which indicates that he would consider it unadvisable to publish and distribute such an article, inasmuch as its teachings are not in accordance with the educa-

tional program of the S. G. in connection with social hygiene and the combatting of venereal diseases. As Col. ——— is the final authority on such matters in this office I would advise that you make no effort to secure its acceptance and distribution in the military service."

This in itself was sufficient, and the pamphlet was never circulated, for I desired to remain in the army and to do my bit; and I had no wish to press my ideas against the knowledge, policy or judgment of my superior officers.

Perhaps I was still more loth to make my ideas conspicuous since at that very time, not long after my entry into the service, a superior officer had called me before a board for investigation on charges of incompetence and physical unfitness, but chiefly because he, after having by insidious questioning learned that I had written "R. S. E.," and having asked me for it and read it, personally disapproved of it. He tore out the page on which I had written "Presented with author's compliments," and presented the book as evidence that I was too corrupt or corrupting to serve the country after having written such a book.

Let me say here, lest anyone think I am what he thought, or that such as he were anything more than an anomaly in the army, that he was the only officer or man in the regular or citizens' army who ever expressed such criticism, though I met thousands of men and hundreds of officers who knew me well and who knew the character of my work and who, though a few may have differed in some slight details, invariably recognized this work as uplifting, moral and calculated to help society; and many even urged continuation of the work and wider publicity.

After going so far, I may as well say that I defended my own case. From an investigation of my army work I was pronounced competent; by three medical officers I was pronounced physically fit, as I had formerly been when I had volunteered, and as I was subsequently on the date of my discharge; and on the reading of the book itself, which I also submitted in my own defence, I was pronounced safe and moral by five as capable and impartial officers, both medical officers and officers of the line, as I care to meet; that is, I

judge this from inference for, after some months of service, I received notice from the Adj. Gen. that none of the charges had been substantiated; and almost immediately after my discharge I received a new commission and promotion to the next higher rank in the reserve.

Though I made, during my service in the army, no public mention, verbal or written, of my beliefs, I talked to selected cases in my own detachment and to other individuals as man to man when it seemed advisable; and I was frequently rewarded by being told that my counsel would prevent further errors in those who had already transgressed some convention, and that it would prevent, for all time, any such transgression in others whose errors were imminent.

To show that obsolete dogma still exists to some extent in another branch of the service, I will mention a circumstance told me by a young friend, an officer in the Navy, who, by the way, when not acceptable to the board of examiners on account of physical disability, consulted me, underwent operation at my suggestion, enlisted as a common seaman and later received a commission.

He said, "I saw much of the conditions on shipboard and at the ports of debarkation and embarkation, and I don't see how it was possible for a young and virile man to go through it all and come back clean, with the ideas that most men had to begin with. I thank God that I never touched a woman, but I could not have helped doing so had it not been for the thought of a sweet girl back home and your valuable advice."

"Nevertheless," he said, "I knew of a case where an officer in the Navy who had been caught masturbating was tried by court martial for this, and dishonorably discharged from the service."

My young friend agreed with me that it was entirely likely that this officer had resorted to masturbation under the excessive sex promptings which were exceedingly common to men in the service. We thought it more than probable that he had done this to spare some French girl, virgin or prostitute, or to avoid venereal disease, or to enable him to go back clean in body and with a clear conscience to his ideal, his

sweetheart, or his wife at home. We should like to meet him, shake hands with him, call him friend, and tell him that, under the circumstances, we think his disgrace an honor, and that he has served his country infinitely more courageously and more to the point than have thousands of officers and men who, under the same stress of physical desire, have gone to girls or prostitutes, and who, though they retained their rank, served with honor and returned perhaps with a *croix de guerre*, perhaps also returned with gonorrhœa or syphilis, but certainly returned with a moral scar that they will ever feel ashamed of before their wives or sweethearts.

This man's wife or sweetheart also ought to know that she may be proud in her man's disgrace, prouder that he came back without moral scars than if he had returned covered with the scars of bullet or bayonet.

That which is applicable in war time is to some extent applicable in times of peace. What I said in that pamphlet at the beginning of the war I would say again after war's experiences and after the confidences of many sturdy men who were fit to fight, not only for our glorious country but as honorable soldiers in the army of the Lord.

Had I ten thousand tongues I would reiterate the statements there made with all of them. Could I reach ten thousand hilltops I would shout them from each.

The pamphlet follows, without further introduction.

III

RATIONAL SEX ETHICS FOR MEN IN THE ARMY AND NAVY

THIS is to be a straight talk, man to man, from one in the army who has three sons here too, to all army men, married and single, who are out to do their whole patriotic duty, to honor and protect the ones at home, and, in so far as may be, to take care of themselves. It will not be the usual kind of sex talk. The subject will be handled without gloves and a spade will be called a spade.

Certain facts, not very generally known, have such a moral and practical value that it seems as if every man in the service of his country, in this, her hour of peril, should be in possession of them. This talk is neither an ethical treatise nor a doctor's prescription, but it may be both, and a good deal more. It is brief, the statements are plain and unvarnished, and while there is not space for the proofs, nothing will be said that there is not abundant, convincing evidence to sustain. Nothing calls for a calmer, saner thinking than for ways and means to prevent and minimize the vast inroads made or to be made into our sexual conventions and moral ideals by the transient or permanent changes necessitated by this world war.

Within a week I have talked with officers in the army, with members of the clergy, with business men, with mothers of boys in the service. All agree that everything legitimate, both on the spiritual and physical sides, must be done to safeguard our young men in training and at the front against the desires, temptations, and seductions which beset their leisure hours, if we are to have a sound race of men and women after their return.

What will happen when thousands, yes, tens of thousands, of the most intimate of human relations, meditated or con-

summated, are rudely dissevered by the blast of the war trumpet? Male infidelity has been a tremendous problem and a great sorrow to the moralist, the altruist, and even to the sinner. What of the future?

When a man is living a healthy, out-of-door life, in fine physical condition, with a great deal of hard work and some play, away from home and good women, sex thoughts and desires are stronger than under usual home conditions. This is no disgrace and no blame can be attached to any man for this. The personnel of our army and navy is the best and the most intelligent of any that ever existed. All who will, in whatever arm of the service, ought to be able to deal intelligently with this problem. No doubt the vast majority desire to do what is right and best for the country and for themselves. Let us look at these things squarely. Think of yourself now as you are or may be separated from your wife or sweetheart—deprived of home surroundings, trained to greatest physical efficiency, with periods of the most strenuous work and exertion, with the extreme nerve tension that must accompany night alarms, screaming shells, falling comrades, friends captured,—all this alternating with short periods of rest and relaxation, freedom from responsibility, warmth, and abundant food.

If you feel and exhibit any sex impulses now, what would you feel and show under the above pictured conditions? I know well what, in time, my own condition would be, and I, from the supposed placidity of over fifty, look back on a life of unusual strenuousness.

To show the unusually strong temptations against which you fighting men have to struggle, I quote from *The Boston Medical and Surgical Journal*: *

“M. Adler, in his *Rapport administratif*, shows that there are in France today no laws, ordinances, or decrees with regard to prostitution as a source of contamination, physical, and moral. Hitherto misled by the national custom of tolerating vice, the people have made excuses for the culpable negligence of the authorities, saying that short of imprisoning every woman who approaches a military camp and

* November 22, 1917.

absolutely cancelling all military leave, it is impossible to prevent soldiers from running the risk of infection. Since the mobilization in 1914, youthful life has been penalized by the indifference of the public whose mock-modesty has been blind, deaf and persistently wrong. Near the front, for example, the ravages of venereal diseases form a serious calamity. Great harm is done to young soldiers of 19 and 20 years of age by the display on the streets. Its daily appeal is an intensive cultivation of vice, and is particularly mischievous in the case of youths, excited by war and out of touch with their normal selves. This being the psychological atmosphere, remarks M. Soulier, imagine the coming of over-seas contingents, of hundreds of thousands of negroes, Moroccans, Somalis, Kabyles, Tunisians, Annamites, and Chinese, who bring with them ancient blood full of the syphilitic toxin which speedily makes war on the conscript's health. When these contingents arrive the population passes all at once into a febrile mood of exaltation. Drink flows, excitement multiplies itself, and the scene becomes a carnival. No one capable of discerning the spirit of such occasions can possibly fail to realize that its whole tendency is relaxing and enervating. It is in this environment that venereal diseases flare up and spread."

Preliminary to any full and complete discussion should come a plain statement of some things incompletely comprehended or entirely unrecognized. The sexual instinct is primal and came long before the ideals of love, music, painting, and all the rest of those things which have grown out of it, and which are now placed before and above it. This may be well enough if it is not done to the complete ignoring or entire exclusion of the original force which is always present.

Why do I try to make you understand the sex instinct as it really is, what it means for all of us, not what some well-meaning, ignorant, Utopia-minded theorist or religionist of old thought it would be wise for it to be?

The traditional, ecclesiastic view saw this instinct as a self-sought depravity rather than the mainspring of all life.

The individual's power of control was thought to be absolute, but love of pleasure and self-indulgence led to error. Absolute continence was thought to be easy, at any rate possible, at any time of life, in either sex, under all conditions.

Men who wish to live right usually think that sex thoughts and desires are signs of depravity, and that all such things must be and can be suppressed. If they fail to accomplish this, they feel that they are weaker in will-power or lower in moral stamina than other men. This is not at all true, it is no sign of weakness or degeneracy to have tormenting and oppressive sex desires.

The sexual instinct within us is an unquenchable force which leads, in its proper use, to the highest ideals and accomplishments. Even health, happiness and longevity depend largely on its proper use.

You all show plainly now, I see it every day under the veneer, what you choose to insult by calling animal nature. We will not quarrel over the indignities heaped upon the force which is the source of all life and all that is sweet and pure and beautiful in life.

Is this something of which to be ashamed, or to be proud? Could we win the war without the optimism and vigor of sex? What man would face suffering and death if not for home, women and children? What woman would send a man forth cheerfully if not for home and all that home means? You know, deep down, that these are the things to be proud of in man or woman. You are beginning to know that it is not beneath your dignity and mine to study and understand them. You will agree with me that man can arrive at "full-orbed perfection" only by proper knowledge of these primal and positive, most deeply implanted, most necessary and most pleasure-fraught, gifts of an all-wise Creator.

If anything about this war is likely to unsex our soldiers, we had better now humble ourselves to the Kaiser; for a eunuch has no sense of right or justice, and will not fight for principle. A man without the sex instinct will not fight at all, but will run like a sheep. We have some sheep here, but they will not be with you boys in France.

We shudder to think of the young men who will not come home to beget children, and we sorrow for the young women who will not be mothers; but we all know, beyond a peradventure, that this necessary sacrifice is small, this grief is negligible in comparison with the sorrow, distress and destruction attendant upon other tragedies. Countless men will return corrupted, diseased and impotent. Countless women will be prepared for the surgeon's knife, made helpless invalids, and left forever barren to lead henceforth lives of shame and misery.

Syphilis and gonorrhœa, the sport of mediæval Europe, the anxiety of the nineteenth century, the Nemesis of future generations! Again, sexual desire or instinct among those of us who are striving to be pure and above reproach, in the last century, unquestionably has brought more human shipwreck, more mental and neurotic disease on men and women than alcoholism or perhaps than all other causes put together. We have kept our heads buried in the sand.

We all agree that nothing in this world will so injure you or all the rest of us as any sexual promiscuity.

Promiscuous relations are known to result in the dread diseases, syphilis, chancroid, and gonorrhœa. They also encourage departures from our wisely adopted monogamic custom which with proper fostering ought to become an instinct of the race.

Even now many are invalided home or incapacitated, not from wounds on the field of honor, not from the natural diseases of camp life, not sterile from mumps, but from syphilis and gonorrhœa—the pox and clap of the vernacular—the bane of civilization, more destructive than bullets for any army.

There is no such thing as a safe, moral, and honorable association with prostitutes. It is only necessary to mention, for it has already been drilled into your minds by ethical teachers and medical officers, that after every such association you are likely to find yourself infected with gonorrhœa, which is clap, in the vernacular, or with chancroid, or with syphilis, which is commonly called the pox, or the great pox, for it is infinitely worse than the small pox. You

already know that gonorrhœa is occasionally incurable, that frequently it renders a man incapable of begetting children, that very frequently, after a woman has caught this from a man, she can have no more children, or if she has one, without the strictest precautions, he may be blind from birth, and that in very many cases the woman who has been infected comes, as a result, under the surgeon's knife. You also know that chancroid is a very painful, troublesome disease, and that with the best treatment syphilis is rarely cured under five years, that many men die early from it and that many others are never cured. After it has been communicated to the woman she will, at least for many years, invariably miscarry, or if she has a child it will be syphilitic from birth.

The devotees of promiscuity, with much unanimity, agree that feelings of shame, disgust, and loathing, and conscientious scruples occur after every sexual act with a prostitute. Here every circumstance militates against the ordinarily good results of the relief of prolonged sexual tension. The act is unconventional and against the general masculine conscience and ideal of honor. The prostitute is very likely diseased.

To show the ravages of venereal diseases since the outbreak of the war, I quote again from *The Boston Medical and Surgical Journal*:

"The unpleasant fact is that venereal diseases are an insidious, far-reaching and deadly evil, and their peculiar contaminations are by no means confined to professional prostitutes. It is a commonplace of medicine that syphilis, in particular, is now epidemic and familiar in countries which are the scenes of immediate war. The facts about syphilis and gonorrhœa at the front are thrust into the limelight by two writers expert in the social and medical aspects of venereal diseases. It is useless to gloss over these facts which are now published in the *Annales des Maladies Vénériennes* and in a pamphlet by M. Adler, Chef de la Sureté at Lyons. The principal thing of which they complain is social contamination, a phrase which seems to cover every impure sexual act. Free trade, as it were, in venereal diseases has be-

come a phase of malignant war that imperils the nation's health and future. The importance of this detail cannot be ignored. Both in the towns and near the trenches, soldiers are being grievously infected with syphilis and gonorrhœa. M. Soulier and Professor Gaucher do not hesitate to assert that the prevalence of these plagues is horrible. Complete figures have not yet been published, but statistics of Gaucher's clinic at the Saint Louis Hospital during the first two years of war give some conception of the serious mischief which almost certainly is now being caused by the spread of syphilis. In his address to the Academy of Medicine, he said: "Whereas, *before the war*, there were, in round numbers, 300 recent cases of syphilis in 3,000 patients at our clinic, or 1 in 10, in the first months of the war we had 800 cases of recent syphilis in 5,000 patients, or 1 in 6. In the eight months that followed, our statistics show 600 cases in 2,300 patients, or 1 in 4. Thus, in the first sixteen months of war—from August, 1914, to the end of December, 1915—syphilis increased by more than one-third, by nearly one-half; while in the eight subsequent months—January to August, 1916—it increased by more than one-half, by two-thirds. . . . Syphilis generally has increased by more than one-half, by two-thirds." Its effects and after-effects are comparable with those of war itself. It now takes rank with alcoholism and tuberculosis as national scourges.

"How to hold in check these men of various nations who are inclined to expose themselves to infection is a problem that medical science must solve. Prophylaxis is important, but an even more important consideration is raised by the question how far it is possible to deal with venereal diseases by inspection of these troops. A committee of the Academy of Medicine, composed of Pinard, Balzer, Gaucher, Kirmisson, and Vaillard, reported that in view of the fact that infection had been greatly spread by the arrival of over-seas contingents, inspection at port and in the home camps was necessary. They look at the reasons with clearness.

"Sir William Osler has written a strong warning against these dangers. Syphilis in seaports is a special brand. From

reports that have reached us, we can endorse this statement. French physicians are endeavoring to improve the moral and sanitary conditions of seacoast towns by regular visits and inspection. But this most useful and necessary campaign has not yet received from the public and the government the frequent support which its value to the States requires."

Here is the prescription to keep you from sexual temptation. When on duty work hard and conscientiously. When off duty enjoy yourself at games or in the Y. M. C. A. or at any legitimate amusement. Keep the whole body, and especially the sexual organs, clean. Don't worry. Read good books and shun all erotic stuff. Keep away from leg-shows. Don't tell, or listen to, "smutty" stories. Perhaps you cannot always avoid hearing something a little *risqué*. It is a human characteristic to tell and to listen to these things, and it shows how universal is our sex consciousness, but don't succumb to these things, don't ponder, study, or cultivate this sort of stuff. Try honestly, if your mind gets filled with sex imaginings, and you are having troublesome erections, to divert your mind into healthy channels of work or play, and as one man, who deals with these subjects, recommends, get up at night and douse the penis with cold water until the erection and desire subside. If the bowels move regularly twice a day it will aid much in controlling sexual desire.

I do not underestimate the spiritual or religious side, and as a clergyman told me recently, it will be a great help. It kept him from women, but he admitted that it did not keep him entirely free from conscious incontinence. I am free to admit the same truth.

The Y. M. C. A. is a tremendous power for good, and we are doing all we can for it. It will give comfort, home-life, and amusement to the boys; but though it reduce desire, keep somewhat from tempting situations, and direct the mind into healthy channels, it will not entirely kill one of our strongest fundamental instincts.

The Salvation Army, the Red Cross, the Knights of Co-

lumbus, and many other organizations, many far-sighted chaplains, some sterling officers, tried in the fire and not found wanting, will help to preserve our citizen army. They, however, will be but a drop in the bucket.

Many have written about, and some are talking to you daily about the high ideal of absolute continence. They say that this is easy, or at least practicable, and that it is the only course consistent with honor, morals, or religion.

Think of the ideality of continence if you wish. I do; but I know also that there is a real, ungovernable sex necessity at times in the lives of all normal men and women. However much you think about the ideal and the æsthetic, I beg you not to omit entirely the physical and the practical.

Some legitimate concessions must be made to sex. If sex is inevitable, paramount, omnipresent, and irrepressible, then some relief is justifiable ethically. We all know that moderate relief is not only compatible with health and sanity, but sometimes a necessity to insure these.

Here are some facts about sex which have been brought out by many years' study of the sex lives, not of the perverse, weak, or diseased, but of strong, educated, and moral men and women.

Nearly all boys begin to have night emissions, with dreams, at the beginning of puberty, or from twelve to sixteen years of age. These keep up, with more or less frequency, till sixty or seventy, unless the boy or man is having frequent sexual relief, by masturbation or sexual intercourse. In many cases, these emissions occur with sufficient frequency at night, when there has been sexual excitement by day, to enable the man to keep in good health and preserve absolute continence without undue suffering. Theoretically this relief ought to be a sufficient outlet for all unmarried men at all times. Practically, this is not the case.

We know, with absolute certainty, that nearly every normal man alive has masturbated more or less, as a boy or young man, and that later he has had intercourse, with his wife or with prostitutes or both. We know that the men of the best moral purposes, when they have lost their wives or have been separated from them for long periods, have usually

resorted to occasional masturbation. Now we will not enter much into the right and wrong of these things, but simply call attention to a few significant truths. A certain amount of sex relief is well-nigh universal, even above and beyond the relief afforded by sex dreams with emission. Those who have not been too much frightened by old traditions and quack advertisements to prevent relief by occasional masturbation are those who have usually kept free from prostitutes and venereal disease.

A distinguished scientist has called my attention to an unsoundness in the logic of many who deal with these subjects, that, while night emissions in men are conceded by nearly every one to be natural and beneficial, and that, while these differ only in the psychic element, from conscious auto-erotism of the same frequency, the latter is usually considered unnatural and harmful. The same eminent psychologist tells me that he has come to look upon the proper regular functioning of every organ in our bodies (this is certainly true of brain, muscle, special sense, etc.) as a primary condition of the ability to function properly and a full development of the organ. He would make no exception for any great length of time of the sexual function. Many careful studies of the subject clearly show the ordinary harmlessness, morally and physically, of occasional solitary sex relief; especially if this is against the principles of the individual and practised *faut de mieux*. They show also the almost invariable injury to the psyche and to the moral qualities, and very frequent physical injury, not only to the individual, but to one or many of the opposite sex, of promiscuous intercourse. If these things are true, why not say so?

Most cases where harmful results of auto-erotism have been observed by the physician or where the individual has thought that self-injury has been inflicted are the results of the psychic shock, worry, anxiety and fear that result from the individual's inability to leave off entirely a practise or to blot out the memory of a former practise, which every one—quacks especially, for the sake of gain—for centuries taught would surely ruin body and soul.

I am of the opinion that fear of the consequences of auto-erotism in many cases whose sex nature had become too strong or whose inhibitory control had become too weak to give up this habit without some sexual relief has driven thousands, perhaps hundreds of thousands of boys and young men from occasional masturbation to occasional or frequent intercourse with girls or prostitutes, as a result of which their hopes have been crushed, their lives blasted, their moral standards lowered, and later when they have married many have infected their young and innocent wives with a disease that has caused endless shame and suffering and perhaps sterility or death.

The old sex teaching was that absolute continence must be observed by the unmarried. Any infraction of this rule, even in auto-erotism, was regarded as criminal, vicious, and disgraceful. Auto-erotism was considered more destructive, vicious and disgraceful than promiscuous relations. These ideas are obsessions in the minds of most good people to-day, though there is now pretty general agreement among the educated and experienced, that the opposite of most of these old notions is true.

If one desires confirmation, would he prefer as authority the guesses of the ancients, restated over and over again, in so many of our well-meaning, though dangerous modern books of sex-instruction; or would he prefer to believe such eminent scientists, altruists and physicians as Eminghaus, Griesinger, Ellis, Herbert, Forel, Sir James Paget, Woodruff, Brill, Gilbert, and scores of others? He might obtain some solace by taking this proposition to any elderly, honest, experienced physician, and, for that matter, to almost any honest, thoughtful man who has grown above the trammels of dogmatic tradition.

Those who have been afraid that masturbation would ruin them, morally and physically, and those who cared nothing about the moral aspects of the case have become promiscuous in their sex relations and usually have acquired some venereal disease. These statements apply equally to the most refined moralist and the most depraved sensualist. It follows that all normal men, and women too, must be either

sensual, immoral, and weak of will or the sexual demand is so strong that at times no perfect specimen of either sex can resist it. I believe and have evidence to prove that the latter is true. Others equally conscientiously believe the former to be true, but the result is the same in either case.

Now here is another fact. The men who have kept away from prostitutes and from promiscuous intercourse and who have, when the conventions demanded continence, obtained the relief they must have, or thought they must have, by occasional masturbation are the most moral, the best educated, the most successful and healthy people to be found in the United States, while those who have followed promiscuous relations are, according to all standards of thinking, immoral, are usually behind intellectually, are less often successful and are usually handicapped, sooner or later, by venereal disease.

Do not imagine that this is theory. It is the cold fact and is the result of long years of study of the lives of hundreds of men, not from the slums, not from the four hundred, but from the middle class, where lie very largely the bone, sinew, and brains of the country. Now, for our purpose it makes no difference whether we can and ought to live absolutely continent lives before we are married and when we are away from our wives afterward. The fact remains that practically no one does this for any great length of time if he is young and strong and virile. If auto-erotism, or masturbation, is wrong, it is certainly less so for the man himself, and it certainly works no harm and brings no shame on his sweetheart, wife, or any other woman.

If our sexual adjustments always have been wrong, we cannot expect to reform all mankind in the midst of the greatest and most barbarous war that the world ever has known. If our ideals have been higher than biology or the laws of nature warranted, we are not, after all, so much wrong as some of the teachers of ethics would have us believe. Again, the old idea that masturbation causes insanity, idiocy, epilepsy, tuberculosis and many other diseases is entirely exploded, and there is no truth in any of these old

dogmas. Masturbation in itself never caused any disease, and any doctor of experience, almost any man of common sense, even, will tell you so. Nevertheless, many people have thought themselves corrupted or diseased or ruined, a state of mind which would naturally follow from believing these old notions and the more recent quack advertisements, and constantly worrying about them. A man who cares nothing about himself or any one else will go to the Devil and no one can prevent it, but a man who is self-respecting and who hopes to come back to a long and happy life, to wife or sweetheart, to home and children, can do so honorably and without great effort.

When you can see no way out, when sex becomes an obsession, when you suffer from loss of sleep or from severe pain in the sexual organs, don't have the least fear or shame in obtaining moderate auto-erotic relief. Constant thought and worry about your sexual apparatus will produce excitement when your nature does not demand it and when you do not need any sex relief. When you have entire unconcern about yourself and avoid as far as possible stimulating talk and situations you will only have tormenting desire at such times as the sexual side of you actually needs relief or expression, and this will not be often for the ordinary man. There should be no more attention paid to this than to emptying a full bladder or to eating when one is half-starved.

Moderate auto-erotism is, under obsessing sex promptings, neither debasing nor deleterious. If one fights a good fight, prays hard and works hard, whether the working is fighting, knitting, or preaching, and succumbs sometimes to the inevitable, there need be no shame in the acknowledgment of these things. The soldier returning from the front after following this philosophy might proudly say, "I have carefully and prayerfully cared for the talent which the Lord placed in my keeping, and have done the best I could to preserve inviolate the life force, shown through the sex instinct."

I do not advocate auto-erotism, or anything except proper

intercourse between true mates, but all manner of make-shifts exist, and some are necessary in the present state of society. Regardless of what scientific authority one accepts, even if one takes the most serious, educated view of this practise, it must still be admitted as a minor evil to the individual, and one entailing inconceivably less injury on society, even if indulged in far more frequently than promiscuous intercourse.

Now, boys, the country is looking to you, and the country is proud of you. Every one knows that you will do your full duty in battle by sea and land. We all know that no army ever brought together was so cosmopolitan in its constituency, so democratic and patriotic in its motives, so single in its purpose to make the world a good place to live in for those that are left of us and for those who come after us, as you, our citizen army. Do not forget your own personal part, outside the fighting. Do not forget that the world will need some cleaning up after the Kaiser and Prussian militarism have been relegated to eternal oblivion. Let us go back home with credit, not only because we faced together the gas, the shells and the bullets, it goes without saying that every man will do his duty while the country is watching him and when the bugles sound the charge, but proud in our inner consciousness that we have done the best that is in us, both physically and morally, for the U. S. A.

Perhaps one just entering the service, who has three boys already in and another of seventeen eager to enlist, ought not to say these things, but—it is the way I feel about it, and as nearly as I can learn, we all feel about the same. As we are the most democratic army ever brought together let us be truly so and try, each one, be he officer or man, veteran or rookie, to help the other to keep out of unnecessary dangers, venereal or otherwise, and if one gets into trouble, through inadvertence or in any way, let us do our best to help him out. The circumstances in our army or in any army are such that venereal perils are great, but not so great as many outside the army suppose. These things have been going on in civil life, under our very noses, and not much has been said or done about it. There is no doubt that

the army as it is, composed of men willing to serve the country and physically capable of doing so, is much more moral than those back home, physically incapable or unwilling to fight.

IV

A MOTHER'S LETTER TO HER FIFTEEN-YEAR-OLD SON

January 19, 1920.

MY DEAR MRS. ———

I have just had the good fortune to obtain your most valuable work on sex. I have been seeking for intelligent literature on this subject for months. May I say that your book is, except in one regard, the finest I have ever found?

You tell the truth fearlessly yet beautifully in a manner that can only be beneficial to the young people who read it. Yet you pass over masturbation, which is perhaps one of the greatest of the sex bogies, in a paragraph; and you seem to share the prevailing belief that self-abuse is abnormal and excessively injurious.

You have done such splendid work in the field of social hygiene that it seems as if even a greater work lay before you. Do you not feel that a greater danger lies in frightening young people about self-abuse than in masturbation itself, provided, of course, that this does not become chronic?

I wonder if you have seen the pamphlet on "Masturbation" by Dr. A. A. Brill of the New York University. It is an invaluable addition to the literature of sex hygiene.

I have become convinced, after years of acute mental suffering, that moderate masturbation is both normal and harmless. I have rarely found a healthy boy who has not passed through a period of self-abuse.

I am interested in settlement work and hope to make this my vocation. In instructing boys in sexual matters I want to give them, without reserve, the whole truth. Could you not, perhaps, some day supplement your splendid work with another, dealing in a common-sense way with this subject? I am sorry to have taken so much of your time, but this is a subject which lies very near to me. Sincerely,

January 24, 1920.

DEAR MR. ———

I am exceedingly glad you wrote, for it gives me a chance to assure you that I entirely agree with you as to masturbation. You must have a copy of the first edition of my book. The second edition is revised, the chief change being on this very question of masturbation. Almost before the first edition was off the press, I had concluded from recent fairly wide study that I must change my view on that point; and even if it should ruin the popularity of the work I must tell the truth to young people if I were to tell them anything.

No, I have not read Dr. Brill's article; but I am very much indebted to you for calling it to my attention. Where can I get a copy?

I wonder if you have read the very remarkable books by Dr. W. F. Robie, two volumes on Rational Sex Ethics, published by Richard Badger, Boston. The volumes are sold separately. They stand almost alone as a survey of the sex life of people who are not pathological; and his conclusion, born of years of research, is that auto-erotism must not only be tolerated, but that it is the positive salvation of many deprived lives. The books are sold only to the recognized professions, which as usually interpreted can include social workers. Should you find any difficulty in getting them, just write to Dr. Robie himself, Baldwinville, Mass., saying it was my suggestion, and he will give you an order for the purchase. I know him well and he will gladly co-operate.

To further assure you of my point of view, I will enclose a copy of a letter I wrote only this week to my fourteen-year-old son at school, who is maturing almost at one jump.

Yours sincerely,

BELoved LADDIE:

January 23, 1920.

You have been doubly in my mind since we were together last Monday because of that funny little smile and shrug when you said, "I'm afflicted," alluding to the sex stir which you are now feeling strongly as you go plunging along into maturity; and so, while I know you understand fairly well, from my writings and from your dip into the Robie books,

that one need not suffer tortures from suppressing all relief, still it may be just as well to say once more one or two of the most important points.

And, absurdly enough, it is still easier for me to write and for you to read than it is to talk about these matters! I suppose it is because we are all miserable Yankees yet! Anyhow, I should hate myself forever and ever if I didn't help you every bit I possibly could to know all there is to be known that will make you grow up normally, and with health and happiness.

So, here are the chief things to remember. The urge and the stir and emotions and the mental pictures are all perfectly natural. They come to every normal boy; but, rather unfortunately as our civilization seems to demand, the mating or marrying time does not come for some years after one first becomes sexually stirred. I hope you will be married inside of ten years; but it will be most unlikely that you will marry before that. You will be only twenty-four then. The question is what to do during those ten years to ease the frequently recurring sex pressure. Of course the first way is that which nature usually provides, namely, the emissions which occur at night. Those, I suppose, have begun already. However, some boys do not have them often, some scarcely at all. There is often no system about it, and it is hard to say what is normal. Boys who have very few and boys who have a good many (say once or twice a week) can both be healthy and not a bit abnormal; but very often the emissions do not give anything like complete relief, and the pressure gets in the way of one's study and even one's play. It seems to be all out of proportion to the rest of one's life.

Now, whenever that situation appears, the only common-sense thing to do is to make relief by auto-erotism, or, as it has been called for so many years, when it was supposed to be harmful, masturbation, or self-abuse. It isn't self-abuse unless it is carried to excess, just the way the married sex relation can become abuse if it is carried to excess. Excess in anything is harmful, as anyone would agree who stopped to think.

As to the thing itself, I am sure you know what it is, from

your observation and experience when you were with C. G. in the old days at the boys' school; and I should say that the way which best served the purpose of wholesome relief would be the way which gave one the cleanest, sweetest picture in the mind of what married love was going to be like in the nice by and bye. I know there are boys who vulgarize the whole thing, just as there are men who are gross and frightfully inartistic and unlovely in their married relations; and of course their ways are the ways to avoid. This thing is capable of having good taste applied to it just as are all other functions in life.

I should say let it happen if possible at the beginning of bed-time rather than in the morning before getting up, because that is the natural way with complete sex relations. After the climax, or orgasm, it is natural to fall asleep soundly and have perfect rest. It isn't ordinarily natural to get up and do a day's work immediately after the relaxation which follows an orgasm.

Now, as to how often to let it happen—that brings up the former question as to what is excess. There can be no hard and fast rule, for boys and men have all such varying temperaments; but I think that the best way to determine it is to watch the effects on yourself. If the next morning you get up fresh as a daisy and feeling very fit and fine, you may be sure there has been no excess; but if, on the other hand, you feel "logy" and languid, it may be a fair indication that there has been too much activity for your system to stand. Of course there might be other reasons for feeling good for nothing, like being short of sleep, being over tired, or worried, etc., but, under normal conditions, you can quite readily tell by your own observation as to what is about right for yourself. On general principles, of course you know that a young fellow ought not to think of having nearly so much sex activity as a fully mature man; and it is better to hold yourself in quite firmly than to let yourself go to the limit.

You want to save up your vitality and your fervor all you can for the mighty nice maiden that you will find some day for your mate. She is waiting for you somewhere, although she doesn't know it yet; and you must plan to bring her the

nicest boy you can make out of yourself, with a good clean, vigorous body, the tenderest kind of truly artistic love-making, and the ability to be the father of some beautiful, healthy babies.

I think that by the time you are a junior in college there may be a few more things to add, but perhaps this will help in the meanwhile; and be sure, sonnie, if there are any more points on which you want more light, to give me the chance to help if I can. I am absolutely yours, as you well know. Just remember to keep things proportioned as well as possible. Don't *suppress* sex, but control it. Let it enrich your life, but not dominate it.

Hoping that this doesn't seem merely words, words, words, and with more love than ever,

MOTHER.

PART IV

RATIONAL SEX ETHICS FOR YOUNG WOMEN

AN EXPLANATORY TALK

IN a moderately long professional life, largely devoted to the study and treatment of nervous women, or so-called nervous women, it has become more and more clear to me that many of these women were not nervous at all, or at least had no reason for becoming so. The only treatment required to restore them to the ranks of normal, useful, happy women was to obtain their entire confidence and then systematically to smooth out the tangled skeins of thought which had become twisted about the fundamental questions of life, morals, and religion.

Any person—doctor, psychologist, minister, or layman—whose own philosophy of life had been constructed on sensible, broad, and humanistic lines, and who enjoyed the complete confidence of these patients could have made a brilliant success in treating them.

Any system of parental or public instruction which allows girls to grow up and many of them to go through life with such distorted views of men, women, and nature that these views and nothing else are responsible for all kinds of neurotic trouble, most marital discord and much of the trouble which the divorce court attempts to solve, is dead wrong. This is a serious charge, I am aware, against many parents and our educational system. Nevertheless, the same charge can be made as regards boys and young men, though in the latter case the results are not so far-reaching.

Books for young women on sex subjects are much fewer and much less frank than those for young men, and those for both sexes are nearly all such as reflect the opinions formed by people many centuries ago whose chief concern was for the souls of men and women, the while they were entirely ignorant of their bodies and perfectly indifferent as to what became of them. Today the most ardent idealist

recognizes the necessity of caring for the body and of conforming to biological or natural laws, yet the old, unscientific teaching, or no teaching at all, usually still prevails in woman's sex instruction.

I make a statement at the outset which, however revolutionary or paradoxical it may seem, may be very readily proved. Any intelligent woman, having a thorough understanding of this statement, will more readily solve many troublesome sex problems herself, and be able to help many others of her sex toward their rational solution.

Much, if not most of the nervousness, sexual wrong-doing, misery and physical suffering of American women is the direct consequence and result of the most sincere and earnest attempt to attain what is considered by these women the highest moral and religious standard of living.

I shall be content if in this little book to young women I make this one statement perfectly understood, though I hope incidentally to say many other things which shall be helpful to them.

It is assumed that the young women who read this book belong to a class which includes the vast majority of women, young and old, namely those who wish for health, happiness, and children, but who desire above all else and strive earnestly to attain a state of purity and loveliness which shall make them self-respecting and of that high type of wifehood and motherhood which has ever been the standard of the women of our country.

If the selfish, frivolous, and pleasure-loving spend time to read these pages, it will do them no harm and perhaps not much good. If my talk is plainer than you have been accustomed to, please remember that I have talked in this same way to daughters of my own, to school-girls, college-girls, and teachers, to young wives, mothers, and grandmothers. Never have their finer feelings been offended, apparently, and they have professed to receive and given evidence of receiving real benefit from these frank discussions. Were this not so, there would be no object in presenting these ideas collectively to you in the hope that you also might gain from them some comfort and benefit.

Really, this book is about the same as a talk from one woman to another, for nearly all that is said is based on information derived from women who have consulted me professionally or from women whose life secrets have been revealed to me in the mutual hope that individual and social betterment would result.

I

ANATOMY AND PHYSIOLOGY

It is unnecessary to go deeply into the anatomy and physiology of the female organs of generation here, since many scientific works and most books dealing with sex take up this part of the subject with great accuracy and completeness. Since I propose to discuss more especially the thoughts and feelings of young women concerning sex, it would be unnecessary to enter into this phase of the subject at all were it not for the fact that the thoughts and feelings concern the organs themselves. Many times in the course of explanations of sex matters it has become evident that women did not know the names of different parts of their sex organs, or the location, and were sometimes entirely ignorant of the functions or sensations of certain parts.

A very brief description, not at all complete, is given, which will enable the reader to read intelligently and understand the rest of the book. Almost any work on anatomy and physiology may be referred to for more complete descriptions.

The breasts are part of a woman's sex organs. Each breast has a nipple at its apex. The dark circle extending an inch or so from the nipple is called the areola. The nipples are often the seat of painful and pleasurable sensations. At one time the merest touch may cause excruciating pain, at another the most exquisite pleasure. The left breast is generally slightly larger, and the nipple more sensitive than the right.

Just above and between the thighs and above the pelvic bone there is a rounded elevation, smooth in childhood, but in the woman covered with hair. This elevation is called the mons veneris, or mound of Venus. The hair extends

downward from this over two thick folds of skin and fat, one on either side of an opening, called the vagina or sheath. These folds are called the labia majora, large lips, or vulva. Near the beginning of the vagina, on either side, opening also near the opening of the vagina is a gland which secretes mucus, called the gland of Bartholina. In the virgin a thin fold of mucous membrane called the hymen stretches across the lower part of the opening. Sometimes it surrounds this opening, and occasionally it closes it entirely, making a slight operation necessary at time of marriage. The hymen is often but slightly developed or accidentally ruptured in infancy or childhood, so its presence is not necessary as a proof of virginity as the older writers have said, and many among the laity suppose. Inside the labia majora or vulva are two thin smooth, hairless folds of mucous membrane, which are often very sensitive. These are called the labia minora, small lips, or nymphæ. A little above the opening of the vagina, where these nymphæ come together, they form a fold of mucous membrane which surrounds and nearly covers a small body which feels like a bean with a short cord attached during sexual excitement, and which can hardly be noticed at other times unless, as is sometimes the case, this organ is abnormally large. This little round organ, the seat of woman's greatest sexual pleasure and the cause of much of her grief when its usefulness is misunderstood, is called the clitoris. The end, or head, which resembles a bean, is called the glans clitoridis, and the fold of the nymphæ is called the prepuce. This whole organ and covering is exactly the same in all human embryos, but in the male child it develops into the male penis, glans and prepuce, while in the girl it remains small or rudimentary, as has been described. In the young girl it is generally the only part of her sexual organs which is susceptible to pleasurable sensations. In the adult woman if the stimulation of this part is neglected there may be no pleasurable sensations at all. The urethra is a canal about an inch and a half long leading from the bladder to its opening, slightly below the clitoris and slightly above the entrance to the vagina. The vaginal canal is about two inches in diameter and six inches in

length but easily contracted, dilated or elongated. Above the vagina is the bladder, and protruding into the upper part of the vaginal canal is the cervix or neck of the womb, whose opening, the os or mouth, leads from the vagina into the body of the womb. The uterus, or womb itself, consists of this cervix, or neck, and a fundus, or body. The whole organ is pear-shaped, with the cervix pointing downward and forward. There is a small opening on either side of the upper part of the fundus, which allows the egg to enter the womb.

The ovaries are on either side of the body of the womb and are loosely connected with it by the fallopian tubes. When the egg leaves the ovary, which is usually monthly, and shortly after menstruation, what is called the fimbriated extremity of the fallopian tube, which ordinarily opens into the peritoneal cavity close to the ovary, grasps the ovary tightly to allow the egg to proceed from the ovary to the uterus.

Young girls often have sexual feelings. When this is the case they are almost invariably located in the clitoris, later these sensations may occur in either or both nipples, in the nymphæ, at the opening of the urethra, throughout the vagina and in the cervix, possibly even in the body of the uterus, and in the tubes and ovaries. Rarely one of these locations becomes, as the result of attention or manipulation, the chief seat of sexual feeling to the exclusion of the others.

Menstruation, the menses, the monthly sickness or the courses, is a flow of blood from the uterus, usually amounting to about three ounces and lasting five or six days. This flow first begins when the girl is from ten to sixteen years of age, and after it is once established, it recurs usually every twenty-eight days when the woman is not pregnant, until somewhere between the ages of thirty-eight and fifty, when it becomes irregular and finally ceases. This termination of a woman's menstrual life is called the menopause, climacteric or change of life. The irregularities and anomalies of menstruation need not be entered into here. During menstruation more blood than usual goes to all the genital organs.

The uterus swells up and is congested, blood escapes through rupture of the smaller blood vessels into the cavity of the uterus and passes through the cervix into the vagina. Some destruction of the membrane lining the uterus occurs and some portions of this pass away with the blood. After the flow ceases, the mucous lining of the womb is renewed. During menstruation all the woman's physical functions are more or less affected, and she is more emotional than at any other time. There is usually more or less pain, less self-control, perhaps hilarity, depression or irritability.

Almost invariably a woman has her strongest sexual desire just before, during, or after this monthly flow.

II

RELIGION, OR ETHICS RECONCILED TO SCIENCE, OR LIFE

THE time of antagonism between religion, especially the Christian religion, and modern evolution is largely past. Still there are those so completely ensconced in the smug beliefs and *a priori* reasoning of those of old (who cared not a "jot or a tittle" about human weal and woe on this earth) that they still believe a religion of self-sacrifice, of the golden rule, of high physical ideals and of the soul's ultimate transcendence, or immortality to be incompatible with health, comfort, happiness, and human progress. Good women, and especially young women, on whom depend, more than on any one else or than on anything else, our material and spiritual progress, have been and are especially credulous where old beliefs, thought to lead to goodness and purity, or involving self-sacrifice, were concerned. The motives of the teachers and preachers are unquestioned, the motives of the followers are admirable, all honor to the ultra-Christian women of our time and of all times; still it becomes necessary, before any satisfactory statements concerning a proper ethical sex life be made to young women that real religion, real Christianity, be defined; and it must be made plain to all that any religion or ethics, diametrically opposed to science and biology, antagonistic to nature, destructive to happiness, health, and life itself, must need revision, to correspond to nature, since its highest realization ends in ultimate annihilation of the race whose elevation and salvation is the only reason for the existence of religion. As a basis for what I have to say concerning ethics and religion, I will quote some statements from one of the greatest modern philosophers and one of the deepest scientific and ethical thinkers of all time. I recommend all who read this to read

carefully Herbert Spencer's *Data of Ethics* and *Inductions of Ethics*. The following quotations are from the latter volume.

"Originally, ethics has no existence apart from religion—among the Hebrews was the belief that right and wrong are made such simply by the will of God. But side by side with the ethical conceptions above described, originating in one or other way and having one or other sanction, there has been slowly evolving a different conception—a conception derived wholly from recognition of naturally-produced consequences. This gradual rise of a utilitarian ethics has, indeed, been inevitable, since the reasons which led to commands and interdicts by a ruler, living or apotheosized, have habitually been reasons of expediency, more or less visible to all. . . . In the *Platonic Dialogues*, and in the *Ethics* of Aristotle, we see morality in large measure separated from theology and placed upon a utilitarian basis. Coming down to modern days, the divergence of expediency-ethics from theological ethics is well distributed in Paley who, in his official character, derived right and wrong from divine commands, and in his unofficial character derived them from observation of consequences. . . . Yet a further origin of moral dictates is to be recognized as having arisen simultaneously. Habits of conformity to rules of conduct have generated sentiments adjusted to such rules. The discipline of social life has produced in men conceptions and emotions which irrespective of supposed divine commands, and irrespective of observed consequences, issue in certain degrees of liking for conduct favoring social welfare and aversion to conduct at variance with it. Manifestly such a moulding of human nature has been furthered by survival of the fittest, since groups of men, having feelings least adapted to social requirements must, other things being equal, have tended to disappear before groups of men having feelings most adapted to them. . . . There are those who regard the authority of conscience as second to that of commands which they accept as divine, and as having for its function to prompt obedience to such commands. . . . They tacitly regard conscience as having a supernatural origin. . . .

"I have contended that though there exist feelings of the kind alleged, they are not of supernatural origin but of natural origin, that, being generated by the discipline of the social activities, internal and external, they are not alike in all men, but differ more or less everywhere in proportion as the social activities differ. . . . Survival of the fittest insures that the faculties of every species of creature tend to adapt themselves to its mode of life. It must be so with men . . . The moral consciousness proper does not contemplate obligations as artificially imposed by an external power, nor is it chiefly occupied with estimates of the amounts of pleasure and pain which given actions may produce, though these may be clearly or dimly perceived, but it is chiefly occupied with recognition of, and regard for, those conditions by fulfillment of which happiness is achieved or misery avoided. . . . Such part of the organization as is devoted to the production of offspring, can scarcely be left inert and leave the rest of the organization unaffected. The not infrequent occurrence of hysteria and chlorosis shows that women, in whom the reproductive function bears a larger ratio to the totality of the functions than it does in men, are apt to suffer grave constitutional evils from that incompleteness of life which celibacy implies: . . . That the physiological effects of a completely celibate life on either sex are to some extent injurious, seems an almost necessary implication of the natural condition. But whether or not there be disagreement on this point, there can be none respecting the effects of a celibate life as mentally injurious. . . . Among men, as among inferior creatures, the needs of the species determine the rightness or wrongness of these or those sexual relations, . . . The reaction which commenced after the most corrupt Roman times, was greatly furthered by Christianity. The furtherance, however, cannot be ascribed to a true conception of the relations of the sexes, and a sentiment appropriate to it, but rather to an asceticism which reprobated the acceptance of pleasures and applauded the submission to pain.

"The prompting motive was another worldly one more than

an intrinsically moral one, though the other worldly motive probably fostered the moral motive. But in this case as in countless other cases the general law of rhythm was illustrated. Following this violent reaction came in time a violent re-reaction, so that after a period of sexual restraint came a period of sexual excesses—a period in which the relation between action and reaction was further illustrated by the fact that the nominally-celibate clergy and nuns became worse than the laity who were not bound to celibacy. . . . Without a prevailing chastity we do not find a good social state. . . . There are three ways in which chastity furthers a superior social state. First—conducive to the nature of offspring—the second cause is that, conflicting as it does with the establishment of normal monogamic relations, unchastity is adverse to those higher sentiments which prompt such relations. In societies characterized by inferior forms of marriage or by irregular connections, there cannot develop to any great extent that powerful combination of feelings—affection, admiration, sympathy—which in so marvelous a manner has grown out of the sexual instinct. And in the absence of this complex passion, which manifestly presupposes a relation between one man and one woman, the supreme interest in life disappears. . . . Sundry of the keenest æsthetic pleasures must at the same time be undermined. It need but to call to mind what a predominant part in fiction, the drama, poetry, and music, is played by the romantic element in love, to see that anything which militates against it tends to diminish, if not to destroy, the chief gratifications which should fill the leisure part of life. . . . Finally, there must be uttered a caution against striving too strenuously to reach the Ideal—against straining the nature too much out of its inherited form. For the normal remolding can go on but slowly. As there must be moderation in other things, so there must be moderation in self-criticism. Perpetual contemplation of our own actions produces a morbid consciousness, quite unlike that normal consciousness accompanying right actions spontaneously done, and from a state of unstable equilibrium long maintained by effort, there is

apt to be a fall toward stable equilibrium, in which the primitive nature reasserts itself. Retrogression, rather than progression may hence result."

If I could now present in their entirety the inner life-histories of the hundreds of moral and religious people who have confided in me and who have trusted implicitly in my judgment as a man and as a physician, it would be unnecessary to add anything to the quotations which I have given from Spencer to establish the truth of the apparently paradoxical statements made in the preface. It would not only be self-evident but, with no further explanation, a young woman of any ability could readily determine what line of conduct would lead to a rational, moral, religious sex life. Since there is not space for all this evidence, I must present a little here and there and try to show that course which I, from long experience, am morally certain, and which many students of these questions nowadays are beginning to think is right and sensible sexual conduct for young women. First let us establish a proposition, known by all of us to be true, though frequently lost sight of by many, namely, that real Christianity, which is the highest type of religion,—the religion of Jesus,—does not imply that any of the common, necessary acts of our daily lives including the natural, necessary acts of our sexual lives, are shameful, vicious or irreligious. There need be no more shame or blame about a proper, temperate sex life than about proper, temperate eating, sleeping, or dressing. Conversely, when we find what a proper, temperate sex life is, every woman, in living such a life is pure, moral, and religious, regardless of old notions or ideas, even though they are largely prevalent to-day. This must be true, for as has been said earlier, any rules for sex conduct which cause misery, produce disease and shorten life eventually destroy human life, without which there could be no religion and no object for any religion. Religious teachers in the early centuries prescribed rules for attaining what they thought to be right conduct. Their rules were all the result of *a priori* reasoning, or reasoning from cause to effect. Beginning with Aristotle, we began to study life and people and things and to reason, *a posteriori*,

or from effect back to cause. The first form of argument is useful especially where we do not or can not know all the facts. The second form is unanswerable and we are sure of our conclusions when we have actual experience and facts on which to base our argument. Our sex life is subject to observation, and many facts lead us to definite conclusions. Where they are at variance with the earlier promulgated doctrines of religious or unscientific medical authority, there must be revision to correspond to the actual facts in the case or the object of all the solicitude of the church, mankind, is exterminated. This revising of certain moral or religious doctrines to make them conform to life as it is, is no discredit to true morality or real religion. In fact, whoever conforms most nearly to biology, or nature's laws, presents the highest type of morality and religion. Early corrupt sexual practices led early religious teachers to consider subjugation of all sex expression, asceticism, as the only course consistent with a manifestly pure and religious life. This was taught and practiced, though nature soon revolted and went to the other extreme, as illustrated by the later conduct of priests, monks and nuns. The teaching sank deep, was long uncontradicted, and has become, as Spencer says, from the association of authority and attempts to live up to it, a sort of sub-conscious conscience, which lasts among many good people, especially women, even to the present time. This was but natural, since all sex acts and feelings were taught and believed to be vicious and disgraceful and born of the Devil, not only in the early days of the church, but largely even to the present time. Of course this would discourage and place a ban on all study of that function which is indispensable for race continuity.

It may be well to call attention to some of the disastrous consequences of ignorance resulting from these preconceived non-biological ideas. Many mothers are so self-conscious and timid in regard to this subject that they do not even prepare their daughters for the monthly sickness, or menstruation, which every girl must expect somewhere between the ages of ten and sixteen years. Mothers will often refuse to answer their daughters' questions in regard to sex, telling

them that all such things are wrong and to be ashamed of. They do not warn them against evil-minded men and venereal disease, for fear of tarnishing the daughter's maiden purity. Thousands of girls, supposed to be ignorant and innocent, have gone on for years, thinking themselves unfit to marry because they have had the sexual thoughts by day and the sexual dreams by night which are bound to occur, more or less, in the early life of every perfect woman. It is perfectly normal and natural for any young woman to have pronounced erotic, or passionate feelings, at first, perhaps, ill-defined, but later plainly understood desire for sexual satisfaction, just before, during or after the monthly flow. These feelings are so universally compelling that less than half a dozen of the hundreds of perfectly pure and conscientious women whose lives I thoroughly know have made the claim, even, that they were able to avoid some auto-erotic relief at such times.

Some of these women have regarded (and I agree with them) such desire as an instinctive and unavoidable demand of nature, but many considered that they had committed the "unpardonable sin," that they were low and vile and unfit to marry good men. In fact, I have known several who refused to marry good men whom they were in love with, for no other reason. Many times I have known women to hark back to some sexual insult received when they were young girls, or to sexual pranks with boys when both they and the boys had no knowledge of the meaning of these things, as stains on their adult virtue. Do you know that physicians formerly thought, and that some are so blind as to-day to think that many women are sexually abnormal, that is, that they are cold, frigid or passionless? Of course this is not true, and it is the rarest thing to find a woman, well in other ways, destitute of sexual feeling. I have found but two in interviews with hundreds of women. If this condition did exist it would be the greatest calamity which could befall civilization. Still, there was and is much reason for this false belief. Women have been led, by these old ideas, to be so ashamed of their sex, and the natural feelings which go with it, that they have denied all experience of sex emotion to their doctors, to their

husbands and to themselves. They have often so persistently striven to kill out all sex desire and longing that they have apparently succeeded, and have substituted for their normal sex life the life of an hysteric, a neurasthenic, a suffragette, or that of a devotee of art or of anti-vivisection, anti-vaccination or of some other dangerous fad. Many women who do have natural sex feelings, but believing these feelings to be wrong and believing that it is indelicate to have their husbands, even, understand the true state of affairs, become, as a result of this policy of concealment, estranged from their husbands or divorced from them. If this needs an explanation it follows. This belief, that pure woman was above sexual passion, or that she ought to be above it, was at one time so prevalent among women that it spread over and included some men, who actually thought it wrong for their wives, or any pure woman, to exhibit sexual passion. They consequently felt ashamed if their wives showed any traces of sexual desire, but when the need of the reciprocal passion, which comes to all normal men and all normal women, was urgent, they went to prostitutes for that exhibition of female passion which their wives should have shown at home. Again, and what is more common at the present day, many men, from reading or talk, or from former immoral experiences, know, at the time of marriage, that it is natural and right for the wife to reciprocate in all sexual matters. Many times the husband does not get the passionate response from his wife which is normal and which he has been led to expect since, as I have already shown, she is ashamed of her sex and conceals her feelings, or, in cases where there has been long repression she can have no natural response to her husband's advances without special confidences and special efforts on the part of the husband. Those husbands who are not sufficiently sophisticated nor sufficiently versed in feminine psychology are unable to apply the simple remedies which would bring their wives back to their true woman's nature. Nevertheless, the husbands do know enough to recognize that there is a void, that their wives are not normally responsive, and in many cases neglect their wives and consort with other women if their moral purposes are

not the highest. When their morals are irreproachable we soon find that love has grown cold and that we have disagreeable disagreeing men and women living together instead of happy homes. I can assert this with all confidence, since I have enlightened these victims of the ignorance of our early teachers, scores and scores of times, and have seen the happy homes result. Most women dread the menopause, or change of life, fearing the nervous and mental disturbances which popular beliefs would make inevitable for all women at this time. I believe, and I have proved it in many cases, that these troubles are largely unnecessary and due simply to inexcusable ignorance. It is a fact that most normal women naturally have an increase in sexual desire as they approach the change of life. Where many have formerly been able to repress this largely, it now becomes irrepressible. When we consider the shame of sex that many women have all their lives in connection with the popular though erroneous notion that a woman's sex feelings cease or should cease with her menstrual life, is it any wonder that shame, self-condemnation and worry bring severe nervous disturbances then upon many women, since a woman then finds that the feelings she has all her life tried to subjugate, which she has believed, however wrongly, were impure, are growing stronger and more persistent at the very time when she expects to be rid of them forever? I could go on illustrating indefinitely the ways in which women of lofty ideals, worthy of all admiration, virtuous as Lucrece, have suffered anguish of spirit and pain of body throughout their adult lives in their struggle to repress, circumvent, expurgate, annihilate that sex instinct and expression which, under proper conventional restrictions, make them pure and altogether lovely in the eyes of all moral and upright men. It must now be clear to you that this striving after the absolute, this reaching out for the unattainable by a large class of our purest women, making themselves apparently above and uncompanionable for the ordinary men of like moral aspirations, has caused these men to resort to the demi-monde for their sexual life. Much of the beginning and perpetuation of that greatest blot on the escutcheon of civilization, prostitution, has come

about in this way, from the too high aspirations of the most moral women. The far swing of the pendulum to sensuality, selfishness and brutality has caused the horrors of prostitution, venereal disease, debilitated men, women and children, and all manner of degradation.

But the swing to the opposite extreme, where woman has striven to be ascetic, sexless, super-human, transcendent, too good, has resulted in the same identical ills and others beside; for example, neurasthenia, hysteria and all neuroses, insanity, pelvic diseases and weakness, domestic infelicity, divorce, race suicide and like evils.

III

ORDINARY SEX EXPERIENCES OF ORDINARY GIRLS

MOST books of sex instruction for girls and women give correct anatomy and physiology of the reproductive organs. Some authors are very diffident about explaining the origin of life, but usually something is guardedly said about it before the book is finished. A book for girls, that I have just read, gives excellent advice concerning the care of the hair, teeth and skin. It explains menstruation and its anomalies, gives good advice concerning the hygiene of this period, warns the girl against too severe exercise at any time, lest she disarrange some of her pelvic organs, and warns against beauty lotions, perfumes, etc.

Altogether, the book is a splendid treatise on personal hygiene for girls, but why it should be named, "Confidential Chats With Girls," I do not know, for I can find nothing confidential in it. Other books warn girls against being too free with men, against promiscuous sex relations and venereal diseases, like the circular giving information for young women, issued by the committee on sex hygiene of the Massachusetts Association of Boards of Health, but neither this circular nor the books even mention auto-erotism; on the other hand the chief object of some books seems to be to try to frighten young women concerning this practice. Others speak vaguely of bad habits, presumably referring to auto-erotism, and talk long and well about the rewards of virtue and the beauty of purity.

Now I know, for hundreds of you young women have told me so, that descriptions of the sex organs and exhortations to maidenly purity are of very little use to you in settling the puzzling sex problems which you all have to face. Individual sex psychology is a troublesome and unknown field,

which young women invariably wish explained. They seldom know or can find a person in whom they can place sufficient confidence, who is willing or capable to discuss these matters with them, and such literature as they are likely to obtain is entirely silent on the subject. I propose to deal with this matter, in this and the following chapter, just as I should if a perfectly normal young woman of my acquaintance came to me for advice, or as I should if a neurotic young woman came to me for treatment. Hundreds, perhaps thousands, of young and older women of both these classes have consulted me in these matters, and I have proceeded as follows:

I have first invariably learned the complete life story of the individual in question, and have found out what emphasis she put upon the different incidents in her sexual experience. Then we have discussed these incidents, plainly and straightforwardly, just as my wife and I, or another doctor and I would discuss them, tried to attach blame, if blame were necessary, to remove shame when this was uncalled for, to restore self-respect if it had been lost unnecessarily. In short, I have endeavored to use such common sense as I have acquired from a long and intimate knowledge of these matters. I have invariably succeeded in my efforts to secure for the young woman a proper and sensible perspective, which has insured immediate mental relief and I think I can safely say life-long comfort.

Not all experiences are the same, but there is a surprising similarity; and if I give, as a sample, a composite case, into which I have woven most of the important sex experiences of three young women who have, at one time or another, consulted me, I shall surely hit upon the episodes in the sex lives which have occurred to disturb nine out of ten of the young women who need advice in sex matters, and the tenth one, whose experiences may have been dissimilar, may possibly obtain the cue to a rational solution of her own problems.

First, lest you think otherwise, I assure you that these three women, whose experiences are blended to make this composite case, were all liberally educated and have al-

ways been, aside from self-styled transgressions, concerning which you may judge for yourselves, absolutely pure in thought, word, and deed. Two of them had severe nervous breakdowns, but became well over night, as it were, and have been so for years, while one of them has never had any sickness in her life except self-reproach for her fancied wrongdoing. These three women have, between them, eight as perfect children as any one could wish, ranging in age from one year to thirty.

From her earliest memory this composite woman was used as a means of sexual gratification by her own father, who was a professional man always most highly respected in his community. His custom was to go to her bed mornings, before she got up and titillate her clitoris with his tongue or finger. This practice was followed until she was eleven years of age. He did nothing further than this except to expose himself to her on one occasion. From the first she was afraid of him and soon came to hate him, but for years supposed, in her ignorance, that this was an incident in the lives of all girls (and it is much more common than one would suppose). She later heard coarse stories from an older girl. As a child she experienced sex sensations sliding down bannisters and early learned to masturbate. At the age of seven some boys chased her and proposed intercourse, using a more vulgar term. Though ignorant of the nature of this, she was frightened and ran away from them. At eight she was sexually excited by seeing dogs and cats copulate. At thirteen, at the time of the occurrence of her first monthly sickness, a young man who had been hugging and kissing her whenever opportunity presented, proposed intercourse, which she refused at the time; but he kept on for months, trying to excite her at every opportunity, until she finally consented, instinctively feeling ashamed, though never having heard that this was wrong. They were caught while he was making the attempt, which was unsuccessful, as were the other six attempts which he made during the next year and a half, though he was successful in these attempts with eight other girls in the same community. At these times she was much excited sexually and invariably masturbated after-

ward. She never had the slightest instruction, but in her fifteenth year she somehow became aware that her conduct was not right, and she refused to see this man or speak to him again. At eighteen she, in company with other girls, saw an exhibitionist on two occasions in a public park. These sights were the subject of discussion among these young women, and though they pretended to loathe the grossness of these men and sex manifestations in general, she, at least, was greatly excited at the times when unsought mental pictures would come to her of what she had seen. She even had fancies, attended by much erotic excitement, that she was pursued and violated by one of these men. After these mental experiences, her shame and humiliation were complete. Most strenuous exercise of will enabled her to abstain from auto-erotism about a year, when she began to be nervous and sexual desire ceased. Before another year she broke down completely. When she regained her health, desire again returned and she resumed moderate auto-erotism. During her periods of enforced continence she had occasional voluptuous dreams, which she considered as derogatory to her character and virtue as she had formerly considered auto-erotism. For a period of years she indulged in auto-erotism daily and declared that the impulse was so strong that no power on earth could have kept her from it. She occasionally resorted to this practice up to the time of her marriage. For many years she suffered the most exquisite mental torture, feeling that she had been ruined by her father's practices, fearing that her hymen had been ruptured and that her shame would be known, that she was an outcast from society, liable to severest physical penalties and without hope of salvation, because she had practiced auto-erotism. She felt equally culpable for having had involuntary sex manifestations in sleep and thought that the unsought mental imagery of the exhibitionists and of other sexual sights was a sure sign that she was a moral degenerate. She made up her mind to be an "old maid," since she thought herself unfit ever to marry a good man.

While the experiences of this composite woman seem most shocking, the story of every woman who has talked with me

concerning these matters contains some of these experiences. Some contain more than all these put together. These girls, all striving to be virtuous and good, influenced by the prudery and secrecy with which sex is surrounded, feeling themselves debased by sex insults which they had received before they had any definite knowledge of sex or were in any way responsible, made to believe, by well-meaning authors, parents or friends, that they had been injured in body and made vile in soul by auto-erotism, were in a position to become unhappy and diseased members of society instead of happy, useful, and virtuous wives and mothers, as they are to-day.

Young women, and young men, for that matter, have seen "through a glass darkly," but they must come to see these things "face to face" and give them a true, not a fictitious estimate. Certain it is that you young women who are to be the wives and mothers of the future, worthy of all admiration for your purity and honor, as were your mothers before you, have, as a rule, like these self-same mothers, received harm only from the unnecessary mental suffering which has resulted from these experiences, which have, in some measure, come into the lives of all alike.

IV

A LITTLE PSYCHOLOGY

IF you have been in a burning house and have barely escaped in your night clothes, all the circumstances connected with this fire and your escape will afterward, from time to time, come back to you so vividly that you may even imagine that you smell the smoke or hear the crackle of the flames, and the first emotions of terror, and the later ones of joy at your escape, will recur again and again. If you have been in a railway accident, though you have escaped entirely unscathed, you will, perhaps, as long as you live, be subject to terrorizing mental pictures of the sights you then saw, when you are falling asleep or waking, when you read of a similar wreck, or whenever some association suggests the former experiences. If you were injured, reproduction of all the experiences of the wreck will occur more frequently and more vividly.

Any experience of life, no matter how trivial, how unpleasant or how disgusting, may at times come back to you, entirely unsought, and in spite of the strongest effort on your part to keep this experience forever out of your mind. To be sure, you may be able, by long and persistent effort, to force extremely unpleasant, humiliating, or revolting experiences into the background of consciousness or entirely out of your conscious mind; but you have not rid yourself of them entirely. They have simply been put farther away in the unconscious or sub-conscious mind where, instead of furnishing the insistent memories which formerly troubled you, they act as the causes, unknown to you, of neurasthenia, hysteria, or obsessions, all more unpleasant and much harder to deal with than the original memories themselves. None of these memories are a sign of moral obliquity or of

inferior mentality. No blame whatever can possibly be attached to you for the recurrence of these memories, for it is a universal law of psychology that every experience of any kind whatsoever is indelibly recorded somewhere in the mind and may be called up by effort or may recur in spite of effort if suggested by the proper associations. Another psychological principle, long known and acted upon (especially by neurologists and the Catholic clergy), though heralded much by the Freudians as a recent discovery, is this. If you have been through terrifying or humiliating experiences and, instead of trying to hide from them or put them out of your mind, you think them over fearlessly, talk them over in smallest detail with some understanding and sympathetic friend and finally recognize them for what they are worth and honestly acknowledge them, good or bad, as some small part of your personality, they will cease to give you trouble and you will have no further need of trying to rid yourself of them at the risk of inviting a worse condition than the first.

These psychological principles are especially important when we come to consider the psychic side of human sexuality, for the simple reason that ancient ideas of sex have resulted in the common custom which has made all sex subjects tabu. All sex matters have been placed under the ban of polite society, so if any one had unpleasant sex experiences, or even sex curiosity or natural desires, one could not speak of these to any one, nor could one think these matters over honestly, oneself, in an effort to put a true estimate on them, since the popular idea led one to suppose that it was unnatural and immoral to have any thought of sex or memories of sex experiences enter the mind at all.

The underlying principle, you see, of my treatment for a "mind diseased," as a result of having or harboring supposed-to-be wrong thoughts, has been ridiculously simple. It has been merely to bring all these things out to the light of day, to discuss them as one would discuss any ordinary, physical ailment and finally to re-educate the sufferer, building up, in the process, a new personality which included, in one totality, all the experiences, bad and good, with a

proper estimate to each, which had gone to make up the former, disjointed, warring, disunited fragments of a personality which never had been unified. The honest worth of the new personality was determined by my common sense and reason, supported by that of ordinary, sensible people, coupled with the new-found insight of the party in question, which now helped her to estimate experiences at their true value. The pre-scientific dogma of ancient times and the inadequate notions of narrow minds were given scant consideration. The object has been to reach a stage where one could fearlessly and unshrinkingly look into his own soul, see the bad and the good and estimate each properly, after giving due allowance to the irresponsibility of childhood, to youthful indiscretion, to natural instinct and to adventitious circumstance. After that, one is prepared to go contentedly about, making the most of his own life and helping another to do the same. To show how this was done in concrete cases, I will proceed with what was done with the composite case given in the preceding chapter. From this one may learn what course ought to be pursued with every normal, healthy young woman who has been exposed to the vicissitudes of our present-day world, and the course that must be pursued with nearly every neurotic woman, young or old, if she would be forever free from all her distressing symptoms.

Let it be remembered that at present we are dealing, not with the unconscious or sub-conscious, but with well-remembered, troublesome experiences. Before mentioning the results upon the girl and young woman, of the father's perverse manifestations of the sexual instinct, let us glance a moment at the cause of this perversity in the father. He was undoubtedly endowed with high moral aims and not only wished to live correctly, for morality's sake, but, because of his position, was under the necessity of appearing so to do. He was endowed with strong sexual impulses. His wife was the type of woman whom I have mentioned as having a natural sexual nature, but ashamed of it and always striving, as a Christian duty, to conceal and repress it, even from her husband. There was no good understanding between this couple. At first his moral tendency, later fear of

exposure and disgrace, kept him from promiscuous relations; but his unsatisfied sex nature finally found an outlet in the revolting sexual practices involving the daughter whom I have mentioned and some of his other children. No doubt this same train of circumstances would explain the origin of many cases of this fairly common perversity.

The two first effects of this practice, on the child, were to cause aversion for the father and prematurely to awaken her sexuality. Her attention was early called to what is the chief center of sex excitement in all girls, and auto-erotism was begun long before the sexual desires which usually come with the first menstruation gave any natural reason for it. This girl had all and more than the ordinary New England puritanical conscience and very little, if any, real knowledge of life. She thought her conduct wrong, but was unable to resist the impulse to sex expression. In order to escape her conscience, she invented a psychological method of preserving her virtue and self-respect and of, at the same time, yielding to her impulses. When resorting to auto-erotism she imagined that some other woman was being excited sexually by a man, but since she made this impersonal she did not think of herself as involved, and she argued that thus she was freed, at least in a measure, from blame for her own self-excitation. Later the logic of this began to seem fallacious, but the system was inaugurated and persisted, and will persist through life. Worry over the childhood experiences, fearing that she could not be a true wife, and later thinking she was not a true wife, since she had to invoke these stereotyped imaginings in order to respond sexually to her husband would have made of her a complete mental wreck had not the common sense of her husband and the explanations of her physician convinced her that her womanhood was above reproach, in spite of these deplorable experiences. She was shown that she as a child was in no wise responsible for her perversity. It was explained that, after the frequent stimulations, auto-erotism was inevitable, since this practice was followed more or less by practically every one of either sex regardless of cause. If it did not result from external intervention or instruction,

it was practically sure to result from the natural development of the sexual impulse. She was made to understand that moderate auto-erotism was no indication of corrupt morals, for if so the universality of these things would leave no one moral. She was likewise shown conclusively that there was absolutely no foundation for the old belief that ordinary auto-erotism could ever be a cause for physical decline or of any of the numerous diseases credited to it. Sexual dreams, with or without orgasm, were shown to be natural and helpful, and since entirely involuntary, not in the least incompatible with perfect chastity.

The liberties taken by the man, and his attempts at sexual intercourse, and her accidental experience with the exhibitionists served, on the one hand, to arouse sex imagery and sex feelings prematurely, and on the other, to strengthen the impression that all men were base and vile. If all were such she naturally never would wish to marry, but sometimes she still had romantic dreams of a man, true and upright and loving, who would want her for his wife; but if she ever persuaded herself that there was such a man, she was no better off, for, in addition to the experiences which she thought so damning, she thought her fancies of being pursued and violated by the exhibitionist had forever put her beyond the pale of wifehood and motherhood. Again, she had heard that a perfect hymen was necessary as a proof of virginity, but she feared that hers had been ruptured during her experiences with the man, so if she ever could persuade herself to marry, her husband immediately would discover this and cast her off. First she was convinced that her experience of men had been unfortunate, and that the man who had attempted to wrong her belonged to a limited class of wilfully perverse men, and that the exhibitionists belonged to a still more limited class of perverted, perhaps irresponsible humanity. Next she was persuaded that there were yet left immense numbers of young men, suitable in every way, to become the husbands of the most correct young women. It was more of a task to convince her that she was a perfectly moral and correct young woman, but it was a fact and I proved it to her. Looking with unpreju-

diced eyes, no one could avoid admitting that she had yielded to the man's immoral proposals only after long-continued and subtle stimulation of her sex nature at a time previous to any knowledge on her part that it was wrong to yield, and at a period so early in mental and moral development that had she known, her immaturity would have been a large, if not complete, excuse for what later would have been most reprehensible.

I called her attention to the fact that she had shown her true aspirations and character when she, still ignorant and entirely unaided, had finally repulsed this man, though still influenced toward the easy path by the troublesome desires which he had awakened. The vivid sex imaginings which she thought branded her as a degenerate, were explained as the inevitable results of desperate attempts at repression by one blest with a perfect normal sex impulse prematurely stimulated through no fault of her own. I explained that reproduction and elaboration of the exhibitionist episodes were inevitable, under the laws of psychology already dealt with early in this chapter. She came to understand that the disappearance of the impulse to auto-erotism did not denote self-mastery, since the disturbing nervous symptoms came as a substitute for this. I explained to her that the happiness and contentment and resumption of the normal woman's hopes of wifehood and motherhood, which came on the cessation of her worry and self-blame, would be followed by a return of such sex craving as her development and type of femininity warranted, and though she could expect this to be much less than formerly, when the elements of self-blame and worry were present, nevertheless, attempts at complete control would undoubtedly be attended by a return of the nervous symptoms. I therefore considered moderate auto-erotic relief a probable medical necessity, and certainly no moral derogation. After trials both ways, she gave unqualified approval to my ideas and prescriptions.

One who, like our composite woman, has practiced auto-erotism daily, and sometimes several times daily, might at first be called a nymphomaniac, or one with a disease of the sexual centers; but in this case, like many other perfectly

normal women, there is nothing of the kind. They are simply full-blooded women with a strong, healthy sexual instinct which has, in some way, been stimulated to a higher degree than usual. This young woman was and is now, many years later, in as good physical and mental health as I believe it possible for a woman to be. Women of this nature, whose wills are weak, and whose moral purposes are not sound, give up the struggle and add to our prostitute class, but those of right purposes, and they are very many, I assure you, make the most loving wives, devoted mothers, and the most morally trustworthy women in the world. But think of the mental torture of this woman and of all such women whose moral instincts forbade promiscuity, whose ardent nature compelled daily auto-erotism, when told by parents or associates and informed by the pernicious literature on the subject that they were morally vile and sure to become physical wrecks. This woman told me that no power on earth could have prevented her yielding to her imperious impulse, and yet she felt criminally culpable after every fancied transgression. I explained that the frequency of sex promptings and the urgency of them was an individual matter, and that great frequency and imperiousness of desire, when not the result of deliberate stimulation, often meant the highest type of perfect womanhood or manhood; nor did it, as some have claimed, militate against the loftiest ideals and highest mental attainments. This woman, like many others of this type whom I have known, possessed both these attributes in high degree. After her marriage and relief of mind, the truth of what I have said in regard to worry and self-condemnation, being virtually sex stimulants, became evident; for though still a very ardent woman, she was by no means unreasonable in her demands and was capable of a great degree of sex control.

Once more I wish that my readers could see and know intimately the three women who go to make up this composite case, to say nothing of the many others who are strikingly similar.

Whatever question there may be now with any one as to the propriety of the discussion of these subjects or as to the

method of dealing with them, whatever question some may have as to the purity of some women or as to the needs of others would be forever settled, for surely these women exemplify in every way all that is most capable, adorable, virtuous, and self-effacing in womanhood.

V

PSYCHO-ANALYSIS

REFERENCE already has been made to a subject which, in recent years, has been the center of greatest interest in the scientific world, and which already has begun to show valuable results in the treatment of people who suffer from neurasthenia, hysteria, obsessions and, in short, all forms of neurotic trouble. The term, "psycho-analysis," was created by Freud and his followers, and of course means an analysis of the mind, although these savants use it in a rather restricted sense, in that it is chiefly used by them in reference to analysis of the unconscious, by some called the sub-conscious, mind. The subject is briefly touched upon here for the purpose of showing the nervous young woman that, by consulting elaborate works, or by going to the broad, sympathetic doctor or psychologist she may, if she absolves herself from false modesty, and is honest with herself and with her physician, become a well and happy woman, nor is there any discredit to herself in this analytic process. In fact, being branded as a nervous, useless woman, for the time being, is almost tantamount to saying that she is an idealist, a pure and honorable woman in all her willing deeds and aspirations, but that she is, as the result of ignorance of the laws of life and because of the influence of old, wrong ideas, temporarily entirely out of harmony with reality. The inevitable sex shocks of childhood and the almost universal sex thoughts and sex excitations of the pre-pubertic and pubertic era, cause growing remorse and disgust in the minds of those young women whose aspirations are the highest, who have been reared in an atmosphere surfeited with ideas of idealism and where their only knowledge of the vital facts of life was exhortations to perfect continence, maidenly pur-

ity, and absolute freedom in thought and feeling from all things sexual. They do not stop to think, have not been taught to think that any good thing could come out of Nazareth, that there must be some good in sex, that under proper conditions and circumstances sex thoughts and expressions are *sans peur et sans reproche*, for sex is responsible for all life now and must be invoked for the continuance of good and bad alike. They strive to free themselves from memories of sex experiences. They strive to repress all present thoughts or feelings of sex. They will not believe that these things are parts of themselves. They keep these separate, in a locked and hidden closet in the cellar of their minds. They finally are successful in forgetting that there are such closets at all. Their degree of success in doing this marks their degree of inefficiency and suffering as neurotic women. The more complete the self-delusion, self-forgetting, apparent regeneration from all human sex manifestations, the more inscrutable, baffling and persistent the hysteria, neurasthenia or other neurosis.

Psycho-analysis is simply a persistent, painstaking, sympathetic unravelling of all the mind's tangled skeins of sexual experiences, remembered, repressed or forgotten, by the experienced physician. This can be done satisfactorily only with the full approval and consent of the subject, though, of course, if the physician knows her history from an outsider, has access to her dreams and has some acquaintance with her as a basis for judgment, he can make intelligent guesses and sometimes arrive at a very satisfactory analysis; but in this way the process is longer and must always be incomplete. After the analysis is completed, it is only necessary to take these matters up with the patient, as has been done with the well-remembered episodes in the life of the composite woman of the preceding chapter. The problem of dealing with repressed or sub-conscious experiences is just one stage farther, and the process harder, than dealing with experiences which are troubling us from day to day. It is a fact, though we cannot explain the reason, that when one tells one's thoughts, especially those with a sexual content, to a kind and sympathetic, trustworthy, and well-trained

listener, when these matters are discussed and rightfully estimated and accepted at their true value, and no more, by the sufferer, when they become a part, no matter how small or insignificant, but really and truly a part of the totality of her personality, instead of a horrid nightmare, a plague-spot or the contents of a locked closet in a hidden corner of her mind, then she becomes regenerated and possessed of the exuberance of health and spirits which characterize a normal woman.

The whole thing, reduced to its simplest terms, is little more than correcting early misinformation and education in the most vital facts of love and life, involving a changed point of view. It is a broadening out from an original position, which allowed man only highest aspirations and a transcendental destiny without earthly attributes, to grasp a wider conception, which still allows these things which may be highest and best but also recognizes in its true value and inherent purity the necessary medium of normal, human love and desire, which is the only medium for man's transition from an earthly to a higher estate.

VI

AUTO-EROTISM, OR MASTURBATION

WRITERS on sex matters have usually approached this subject with greatest timidity, for which there seems to be no valid reason. Rather, it would seem that the most unequivocal statements should be made in regard to this practice, since no end of misery has resulted from mis-statement, misinformation or misunderstanding in regard to it. Some facts, known to many but surprising to some, as absolute and incontrovertible, will here have plain statement.

Practically every man, and nearly every woman has had at one time or another, some personal experience with auto-erotism.

The author long ago satisfied himself of this by an investigation which involved several hundred men and several hundred women. These people were almost invariably chosen because they were credited with being the most moral, the most successful, the most happy, useful and well educated members of their communities. Other investigators, while seldom proceeding so far in the investigation of women, have obtained results substantially the same as mine.

There are a few abnormal, unsexed men and more women who in their early years are cold or undeveloped in their sex nature. Very rarely one goes through life that way. But it is an undoubted fact that no normal man or woman goes through life without some conscious sex expression. Among the married there are natural sex relations. Among the unmarried there are immoral, disease-inviting, promiscuous relations or, if the individual of either sex has an earnest purpose for right living, there are more or less lapses from absolute continence to some form of auto-erotism. There are occasional cases where an under-developed sex nature,

coupled with an indomitable will, after a time results in what appears to be absolute control, but which is really almost or complete extermination of virility, leading to the disease called impotence. There are others, of early developed or strong natural instincts, in whom continued repression results in any one of many forms of neurotic or mental disorder. Almost invariably in either sex, during childhood and adolescence, there are auto-erotic experiences or habits, just as there are among wild and domestic animals when they are developing or when they are long kept from their natural mates.

In the face of these undoubted facts, how can we continue to be excessively worried by the knowledge that these things have occurred and will occur invariably to a certain extent in ourselves, our children, and all humanity? How can any one longer believe this statement in regard to masturbation, which I copy from a book advertised regularly in many of our best periodical publications? "Viewing the world over, this shameful and criminal act is the most frequent, as well as the most fatal, of all vices. . . . We believe that a smaller proportion of girls than of boys are addicted to it, but the number is nevertheless enormous and the dangers are all the greater that their very existence is so generally ignored. Beyond all dispute the crime exists. . . . Naturally more timid and more secret than boys, the effects . . . although very fatal, are less than in the latter." This author can make no disclosures to me, for while he states with pride that he has gleaned his information from all the literature on these subjects, I also, long ago, have been through this literature, which formerly reflected entirely, and now extensively, the ideas of those who prescribed rules of human conduct without the slightest regard for biological law or human necessity. Long ago I absolutely discarded such useless stuff, to study human life as it is in youth, maturity and age. Ellis, Emminghaus, Griesinger, Sir Jas. Paget, Forel, Bloch, Näcke, Brill, Woodruff, Gilbert, Herbert, and many others have also done the same. Hundreds of observing physicians, and men of age and experience outside the profession, as well as many cultured and observant women

who, though not having made these matters a subject of special study, find, from their observations, general confirmation of what I and others have learned by painstaking investigation.

Masturbation in itself never causes epilepsy, insanity, tuberculosis, or any other known disease; though worry about it has produced temporary symptoms of most of the diseases which flesh is heir to.

I never have known one of these sufferers who was not restored almost immediately to health when the truth was convincingly told.

I have known many men and women, where the alternative was unbearable torture, dangerous nervous or mental disease, perhaps entire inability to pursue their ordinary vocations, or some sexual relief, people who were as moral as you and I, and who would no sooner seek promiscuous relations with the other sex. Would any sane judge insist on entire physical incapacity or mental ruin rather than allow the only relief possible without involving others and breaking our eminently proper sexual conventions? There are all degrees of the sex force within us and it differs at the different periods in individual lives, but we all experience it more or less. If controllable without serious mental or physical injury, whether by sheer exercise of will or by sublimation, which is a dispersion of sex thoughts and impulses into other legitimate channels, then by all means such is the right and proper course; but let no young woman who reads these words blame herself, worry about results, feel shame at former yielding or at future necessary concessions to this imperious instinct. Stop now and forever worrying about yourself and your fancied sex wrong-doings. Keep your body strong by work and exercise, and your mind as free from sex as may be, with good literature, with efforts at self-improvement and with attempts to help others. You will at once find that your sex problem has been half solved, possibly, in some cases, such a course will insure absolute control, especially if you have not yet attained to the full sexual development which should be every woman's at the time of marriage or soon after. Be thankful rather than

otherwise if your sex nature is so strong that there is justification and necessity for the occasional relief of that part of your womanly nature which our wise artificial conventions make it necessary, for the time being, for you to keep as much as is consistent with health and comfort in the background. Remember that the most moral women, driven to desperation by unrelieved sex desires for which they may be blameless, in moments of obsession or irresponsibility begin a line of conduct which they will ever after regret and from the consequences of which it is impossible for a woman entirely to escape. Morally, there is no difference between a man's fall from moral grace and a woman's, but physically the results are, for the woman, much more disastrous and far-reaching. Do not throw this aside as the work of a crank, or the maunderings of one ill-balanced. I am known as an ordinary physician, of long experience in general and special practice. Not only this, but I am known to have taken up, with some slight success, several other vocations and avocations, as well as having delved somewhat into these and other subjects. In short, I am considered a fairly normal, ordinary man, of reputable morals. I believe I am neither quack nor crank, opportunist nor scoffer. But still if you are skeptical as to my qualifications or purposes, be induced to study these matters calmly and sanely, from every view-point, and consult with real men and women, who have lived and survived all the troubles and worries that every adolescent and young adult passes through.

VII

WAYS FOR YOUNG WOMEN TO INCREASE THEIR CHANCES FOR HAPPY MARRIAGE

NOTHING has been more alarming in our social development than the rapidly decreasing tendency of young men to marry and establish normal domestic relations. There are several reasons for this. One is that the inherent selfishness of man has found in modern conditions what he has criminally or short-sightedly thought a substitute for much of married life. Modern comforts might be had in bachelor apartments. Women of easy virtue have furnished an outlet for man's sexuality. The freedom from care and responsibility of such a situation has deluded many a young man into thinking that such travesties answered for love and home and children. The apparent necessity of longer apprenticeships and added years of educational training often has served as reason for postponement. The unpardonable advice of parents and friends that a man, at the time of marriage, must be able to support his wife in idleness and luxury has kept many from taking nuptial vows. Fears of inadequacy of income to educate children and misgivings arising out of the frivolity or apparent frivolity of many young women have also been agents at work, but one of the most potent and least often noticed reasons for the delinquency of young men in this particular, lies in the young women themselves and is the result of a lack of that intimate knowledge of life which we have here been trying to instill. Though the young woman has been hedged in and ignorant of vital processes, these processes have still been active and have made regrettable changes in feminine psychology and conduct. Some unsophisticated girls of normal sex development and motherly instincts have had at least enough

insight to perceive that happiness for them meant marrying and having children. These have forcibly overcome the shame and reticence so common in our best young women and have deliberately tried to attract men by extravagances of dress, by feminine allurements, and general over-forwardness. On the other hand, girls with the loftiest ideals, but without sufficient knowledge to properly face their sex problems have been so overcome by feelings of shame at fancied delinquencies that they have felt themselves unworthy to encourage the love of a good man. They have been self-conscious and have held themselves aloof when in the presence of young men. They have not been good chums nor joyous companions, but with monosyllabic conversation have speedily become permanent wall flowers. Many a young woman who has deplored her inability to be happy, attractive, and natural in her friendships with men has, after our talks and explanations, rapidly become a good "mixer" and prospective wife.

Now there is no moral, social, or religious reason why a woman should not propose marriage. Rather, everything is in favor of her choosing a father for her children, since she endures all the pain and makes the greater sacrifices of freedom and strength and takes all the risks to life or health, but custom has ordained otherwise, and though woman does ordinarily, in some sense, choose, man must still be deluded into believing that he has chosen his mate and compelled her to love him. While a young woman should be encouraged to exercise skill and to use all honorable means to secure the man she desires for her husband, she must not lose sight of this fundamental characteristic of male psychology, or she will defeat her own purpose. If a man thinks a woman is after him, if she gives, or appears to give her love in advance of his asking, he will become indifferent, though he may at first have been greatly attracted. If she goes farther and surrenders to him her virtue, he will seldom marry her then for love, though possibly out of a sense of honor. The female must be sought in all nature, and yield only at the proper time and after much importunity.

Anyway she must make the male think this is the case, and,

girls, though I am a man and an old one, I should certainly wink at this perfectly innocent deception. On the other hand, a man must be able to talk with a woman and interest her and have her interest him, and have the knowledge or self-delusion that she admires and respects him. She must seem to hang breathless on his words as a preliminary to future intimacy, but if she runs into his arms and smothers him with kisses before he has asked her, he will flee her as a plague if looking for a wife, but such a course may induce him to accept her as a mistress if he is not a man of honor.

Yet every true man desires that a woman shall, when the right time shall come, surrender herself absolutely to him in return for his all to her, which is as it should be; and without it there is little in life worth living for.

There is nothing inherently wrong in being overbold. Such a girl may be and probably is one of the best girls in the world. Neither is it wrong to be shy, self-conscious, and retiring. Such characteristics are usually indicative of purity and goodness, but to follow a pragmatic or utilitarian philosophy, both girls must so learn to modify their external personalities, the one by toning down and the other by toning up, that both more than double their chances for a happy marriage.

Study yourselves, study life, and study men. If you are eager for marriage and erotic impulses are insistent, develop an interest in the sick, the weary, or the oppressed. Study biology, psychology, or music, or anything broadening or useful; but if you want a good man to fall in love with you, don't make a specialty of cats or dogs, nor become prominent in anti-societies, unless they be anti-suffrage.

If one's heart "on one's sleeve" is too prominent, a "light hidden under a bushel" is too obscure. You of the retiring nature should let man see that you are capable of good fellowship and true love, that in your companionship may be found what men are looking for, "a little bit of Heaven." Do not believe that all men are vile. There are many good and true, but do not let love blind you into confiding trustfulness until you know the facts. If a man is straight, he

should be proud to explain his past, not only by solemn protestations, but by a doctor's certificate.

Finally, let me say that there will not be good men enough to go around if you "cast into outer darkness" every man who has sinned in youth or ignorance. Here there is but one criterion, cure of physical diseases if such have been, and absolute regeneration of the moral nature.

Mutual confidences, your own understanding of life, sufficient time for observation and often the advice of those older and wiser, must be your guides in your ultimate decision. But do not repulse instantly and absolutely a man whose lapses have been few or resulting from ignorance, and whose repentance is apparently sincere and permanent; for it is a fact that many men whose conduct since and perhaps for many years before marriage has been all that the most virtuous wives could desire, will never entirely recover from the shame and regret caused by indiscretion committed in the tempting situations of early passion or in the ignorance of youth. It is even true, though you may not believe me, for nothing is more implacable than woman's inhumanity to woman, that many women have become virtuous, adorable wives, and exemplary mothers who, though completely regenerated, always regret similar early infractions of our moral code.

VIII

ADVICE TO YOUNG WIVES OR THOSE WHO MAY BE

My wife, with whom I have lived for twenty-eight years of gradually increasing harmony, manages, you must know, beside getting our meals, doing club work and Red Cross work, and playing the church organ, to do all my type-writing, and I am certain that she does not do this last for the purpose of anticipating some younger stenographer. I have reserved enough time from farming, lumbering, greenhouse work, hospital, medical, and political activities, not to mention such slight mental peregrinations as these semi-literary efforts, to observe that she is a mighty good scout and that her advice is sometimes worth considering.

The other day, while racking my brain for a short sentence (she says I make them all too long), and she sewed on buttons during the few moments' interim, she suddenly looked up and said: "I have a quotation that I hope you will put into this book somewhere," and here it is:

A creature not too bright nor good
For human nature's daily food.

Perhaps this does not mean much to you, but it will if I explain that this occurred to her just after she had written, at my dictation, the page preceding the final sentence of the chapter entitled, "Religion, or Ethics Reconciled to Science, or Life." By referring to that page you will see that what she meant was that man wants "A creature not too bright," etc. I saw at once that the quotation was apropos and made a note that it should serve as a text for this chapter if I could get her to copy it.

I shall never have one moment's shame or regret if I can

induce all of you to be no better than my wife is. Still, she was once, when not too sick with nervous prostration, aspiring to Infinity while contemning mere man. To-day, thank fortune, she has a more humanistic point of view, which does not prevent my being constantly reminded by her friends and mine, in language which will ever be inadequate, that she is wonderfully capable, remarkably unselfish, and supremely lovely.

Though often in propinquity to temptations, I have never, in thought or deed, been guilty of the slightest infidelity to her. Furthermore, though I supposed that no man could love as I did when we were married, I am infinitely more in love with her to-day. This state of affairs is not so very common in our society, but it is desirable and I am going to try to show you how it might become well-nigh universal. This is not written for the selfish, vapid, flippant, frivolous, sordid, or sensual. Their regeneration is left in the hands of a most competent clergy. But this appeal is to young women such as my wife was and you are, earnest, thoughtful, aspiring, with a missionary spirit that seeks so to Christianize the world that all who dwell therein shall be candidates for Heaven. I want to show you wherein, should your early zeal have been misplaced, you may so modify it that your own lives will be happy and those around you will be blessed and lead you to see that the Heaven which you saw in your adolescent dreams may begin and have so full a realization here on earth that any further transcendent beatitude is unimaginable.

First of all, a young woman should marry a man in whom she can place implicit confidence, not the blind, confiding trust of ignorance or credulous young love, but that of one who, with a full knowledge of herself and of men has that certain assurance that her confidence is not misplaced. Nothing so broadens a woman, nor so surely guards her against unscrupulous men, nor so certainly enables her to get a man and the right one, as the same full knowledge of life before marriage that she must have after, if she is to make her husband happy, keep him faithful, and be happy and healthy herself.

Incidentally, the couples who are faithful and well and happy are the ones on whom we depend for those perfect children who shall make the reliable citizens of the future. To this end read and digest what is in this little book and in all sorts of earnest books on sex and social subjects, but believe only as far as the ideas expressed are based on facts and where common sense dictates. Talk frankly and without shame about these things with a loving and comprehending mother or father, with your honest old physician, or possibly pastor, with a broad school-man or woman, but never expect sound advice or much information on the subject of sex from very young physicians, very old maids, enthusiastic suffragettes or girls of your own age. Be ready, when you marry, to hear the inmost details of your husband's former life without a tremor, and be eager to tell him yours without a blush. You have no reason for blushing if you are like the girls that I have known, some of whom I have talked about in these pages. He will have had experiences similar to yours (practically everybody has them), but no shame need be felt if your minds have been clean and your efforts to live right have been honest. You should know that all normal, virile men, such as make good husbands and fathers, have strong and frequent erotic desire for the ones they love. This is nature, not lust. Young men, like young women, usually enter marriage very ignorant of these things, but when they become informed, and there is any necessity, they will cheerfully exercise as much control as is advisable. It is your wifely duty to become so normal that any such control is not excessive nor injurious. It is most essential that you realize that you also, as well as he, have a sex nature which, in early married life, probably needs cultivation if you would be a happy woman with perfect children. You should never marry a man until you know that you can welcome the nearest and dearest intimacy without reservation, but a woman should know that, as a rule, her periods of passion will be less frequent, but more prolonged than those of her husband. The frequent and insistent passion of the male, who is always the seeker and aggressor, insures the perpetua-

tion of the species, and does not necessarily indicate a low, sensuous form of love, but often indicates that the husband's love is as much for her soul and intrinsic worth as for her body. A man will not long passionately cling to a woman whose soul he does not adore.

We have just been reading *The Bent Twig*, a novel by Dorothy Canfield. On page 227 the very wise mother in the story talks as follows to her daughter, "Anything that's felt by decent men in love is felt just as truly, though maybe not always so strongly by women in love. And if a woman doesn't feel that answer in her heart to what he feels—why, he's no mate for her. Anything's better for her than going on. And, Sylvia, you mustn't get the wrong idea. Sensual feeling isn't bad in itself. It's in the world because we have bodies as well as minds—it's like the root of a plant. But it oughtn't to be a very big part of the plant. And it must be the root of the woman's feeling as well as the man's, or everything is all wrong." One could wish more authors as candid and more mothers as sensible as the author makes this one to be. My only comment is that while the author's illustration of plant and roots is most apt, she fails to call attention to the well-known fact that in many plants, perhaps the most luxuriant, the roots are of identical magnitude with the plant itself. Temperaments are so different that it is frequently necessary for a woman to cultivate a taste for frequency in sexual love, and it is as often necessary for a man to exercise much restraint. One is as modest, allowable, and moral as the other. Embracing, kissing, fondling, titillating, and many extravagances of love are as natural and blameless among married couples as the billing and cooing of doves.

Really, some or all of these things are necessary for the attainment of perfection in married love. If your husband is loving, sympathetic, and comprehending, and you are true, let him see the deepest recess of your mind. If he is not all these, never marry him. If you are not true, I wash my hands of you. Be patient in early married life. Many a seeming maladjustment results, after study and effort, and

perhaps advice, in a most perfect union. My own wife used to say she was sorry she married, but it is long since she voiced any such regrets.

There is a notion prevalent among those who theorize rather than observe, that sexual relations between man and wife should be for the purpose of begetting children only. No more erroneous, pernicious, or injurious idea can be entertained by the young woman entering matrimony. If this rule were adopted, all marriages, instead of some, would be miserable failures. The social value of intercourse between man and wife is as necessary and legitimate as the procreative value. In fact, without it few children would be begotten in wedlock and none would be properly reared.

It is a good rule that the invitation to sex relations should come from the woman, but this can apply fully only when the woman has passed the stage of self-consciousness and prudery, when she understands herself fully and is completely developed sexually. During the weeks, months, or years that she is passing through this novitiate of sexual development, she should be reasonable; her husband should be gentle; and they should earnestly and intelligently and unblushingly seek together the natural way of wedded love as applied to their own lives. No detail is too trivial to be beneath notice and nothing is unbecoming. You would study to wear dresses which would please your husband, he would try in many ways to meet your approval. Every one would consult a doctor for disease or diligently seek the ordinary laws of health.

Why not study together the one thing which makes for greatest happiness, most enduring health and most nearly perfect children?

Of course I have not gone at all into details and cannot do so here. Technical books or talks with the sophisticated are necessary for young couples who find difficulty in "working out their own salvation." I have merely tried to prepare your minds for the profitable and necessary subjects of study for the young wife which reprehensible, criminal custom has ordained should be entirely expurgated from the curriculum of the young woman.

Finally and above all, have no false standard of virtue or goodness. Virtue and goodness cannot grow out of an unnatural life. No true ethics can be antipathetic to nature. If your husband is good and true and faithful, do not jeopardize your happiness and his honor by being or pretending to be too "good for human nature's daily food."

IX

AN EXPLANATION, OR DECLARATION OF PRINCIPLES

It seems impossible for any one to misconstrue for a moment the exact position of the writer of these chapters. Still, where there is so fundamental a deviation from some of the old and long-accepted teachings, so general a reconstruction of what has become almost a part of the public conscience, misconstruction or misunderstanding might be easy and perhaps pardonable unless one's position were specifically delimited. My attempt, all through these pages, has been to call attention to those vital things in life which have been ignored or misunderstood, to explain these things rationally and to suggest remedies, based entirely on observation of actual lives, for the evils which have resulted from our former ignorance or misplaced enthusiasms.

We have been discussing sex both in its material and its psychic aspects, and this must seem to many very remote from that puritanism and idealism in which all, especially we New Englanders, were raised. Furthermore, criticism of such idealism as is contradictory to biological law, which expunges necessary human attributes and their proper function, has been frequent. These contradictions have been noticed by Spencer, whom I have quoted, and by many others. Some have thought the revelations of modern knowledge incompatible with idealistic religious conceptions, and some who do not think so have made no effort toward a reconciliation. I have, in a former chapter, already indicated that such reconciliation was possible, necessary, and consistent. Here I attempt to make this a little clearer and to define my own personal position.

The Inquisition was a recognized institution of early Christianity. Luther's revolt showed that there were incon-

sistencies and abuses connected with our early Christian faith. However, these errors in the followers did not detract from the reality and value of the Christian religion itself. It is even less of a detraction from our popular beliefs to say, as I have done many times, that zealous religionists, in their desire to have man become like the Creator, in whose image he was said to be created, should, in the absence of knowledge of the laws governing human life processes, set standards above and beyond any possibility of human attainment. I contend that these mistakes offer no excuse for modern thought, which has become largely material as a result of the reaction from them, to take the opposite extreme and utterly reject the ideals of morality and immortality, nor is it right to establish, as has been done by some, rules for human conduct based solely on the more recently discovered laws whose observance makes man a perfect, healthy animal.

Modern pragmatism recognizes that we need both capital and labor in our daily, material existence. We need author and critic in literature as we need didactic teaching and self-revelation for psychic growth. We surely need to have the ideal, moral, and religious inseparably blended with the material, physical, and utilitarian in any broad conception of man's present life and future destiny. Regardless of needs, we certainly have all these things thus inextricably blended and must start here in our search for truth and desire for advancement.

I would have you believe with me that the exaltation and hope, the self-effacement and sacrifice of real religion are probably the chief determining factors in the progress of civilization and that they always will be as much needed as now by humanity to insure its continued progress. On the other hand, any neglect of the material, utilitarian side, any unwillingness to learn the rules of the game which we are playing, or to abide by them will not only cause disintegration of our physical, earthly life but preclude all possibility of the realization of any higher estate.

It is a good thing to do the washing, and it is also a good thing to go to church and to do both whole-heartedly.

We should live and work and love humanly and as near as possible to Nature's laws. We should also follow the golden rule, believe in and be humble before the Creator, and heed His dictates as far as the revelations of Nature or the precepts of the inspired reveal them to us.

Such a religion or philosophy is my loadstone and it is my endeavor to urge only such doctrines as I myself stand or fall by.

APPENDIX

SUGGESTIONS OF CRITICS

A SCIENTIST, who in knowledge of the adolescent mind, has no peer and whose pedagogical suggestions have never been considered other than the soundest and sanest, after reading the manuscript of the foregoing book, suggested that I emphasize to young women the necessity of keeping young men at a proper distance, so far as kisses and caresses are concerned, until marriage.

Another critic, a woman of liberal culture, who had suffered much in earlier years and who had known the sufferings of many women, as the result of present inhuman and unbiological views, desired that attention be directed more emphatically to the unquestioned ideality and legitimacy of the mutual enjoyment of the sex relations between husbands and wives.

I am quite ready to emphasize both these points since I am in entire agreement with both critics in these matters and I urge a desire for brevity and hasty writing as the sole excuses for overlooking these points in the first place.

Young women can never be too careful about giving the generally recognized tokens of affection before their own affections are fully placed and known to be reciprocated. Much less should a girl ever allow liberties from any but an affianced lover or husband. The liberties of the affianced lover must be very discreet and most conventional if she is to avoid danger and retain her own self-respect as well as the permanent respect of her affianced.

Not only does the young girl who allows undue intimacies lay herself open to future jealousy of her husband, but when she ultimately finds the one who is to be her husband, she will then realize, even if she has not done so at each specific

delinquency in conduct, that she is ashamed to have given something of herself here and there when the whole belongs to the man whom she finally loves. She will be as much disappointed with herself as he with her for any previous digressions. Perhaps it is no great crime for a young man to become so enraptured with a young woman that, after considerable acquaintance and in some alluring situation, he attempts to steal a kiss from her lips in a moment of self-forgetfulness, but she should not allow him to steal such a prize unless he has asked her to marry him and she has given her full consent. If he attempts such intimacy again under any conditions except betrothal, she should give him the "cut direct" both for his chastening and for the preservation of her own self-respect.

A young woman should never under any conditions allow any man other than her husband to touch her breasts or put his hand beneath her clothes, remembering that a man who will attempt any such thing with a girl acquaintance would do the same with most any girl he happens to meet. Such a man would not make a good husband and if he would and if he were a prospective husband, the girl who would allow any such liberty would give him just grounds for suspicion all his life if she afterwards became his wife.

The ethics of the engagement period is a hard matter to define. My belief is that the engagement period should be comparatively short, that the young people should have every opportunity to learn each other and that they should be supremely happy together, but any touching beyond hand-clasps and any prolonged kissing are playing with fire. Undue intimacies may involuntarily lead to serious indiscretions which will surely lead to deep regret on the part of both and especially on the part of the woman.

If a man loves a woman he will marry her as soon as she will let him provided she makes it clear to him that she reciprocates his affection and is not only willing but anxious to begin at the bottom of the ladder with him. It is certainly better that way for the young people and for society regardless of what some old fogies may say.

Much might be said concerning the proper and fitting

idealization of married love suggested by the second critic, and I have said many things on this subject in my other writings. This is a matter to be gone into more fully by young women after marriage, but let me say here that there is nothing grander, lovelier, more ennobling, less shaming, more like heaven on earth than two married lovers who enjoy each other and delight in each other in all the varied transports of mutual spiritual and physical love. The physical is just as ideal as the spiritual and is just as legitimate. No young married woman should ever forget that the ideal and perfect spiritual relation is never attained by any married pair until perfect reciprocity, that is, mutual unspeakable pleasure in the sexual relation is accomplished between them.

GLOSSARY

Adolescence, period of change from boy or girl to man or woman.

Asceticism, celibacy or complete sex control.

Auto-erotism, masturbation, Onanism, self-abuse.

Biology, science of life.

Celibacy, single life, absolute sex control in the unmarried.

Continence, perfect sex control; here used as synonymous with chastity.

Copulation, sexual intercourse.

Exhibitionist, one who exposes his private organs.

Erotic, produced by love.

Impotence, without sex power.

Intercourse, sexual connection.

Nymphomania, disease of women causing insatiable desire for intercourse.

Pelvic organs, woman's sex organs in lower abdomen.

Puberty, adolescence.

Subconscious, beyond ordinary memory or power to recall.

Titillate, to tickle.

Unconscious, used by Freudians for subconscious.

Virility, power of procreation in the male, here used also for sexually perfect woman.

Voluptuous, sensual.

PART V

**RATIONAL SEX ETHICS FOR
MARRIED PEOPLE**

INTRODUCTION

My attempt in this brief discussion of sex for married people is to say some things not usually said which shall have an influence toward making lawful, monogamous, holy marriage less a farce, less a burden, less uncomfortable, less to be feared, less lightly considered, and to help married people to attain more perfect health and more legitimate happiness.

It is a recognized function of the physician to restore or promote health; so in that portion of my thesis I am within my province as a physician.

Although it may not be the physician's business to meddle with such an elusive thing as happiness, now that we know that happiness is one of the principal aids to good health, we are beginning to think that the cultivation of happiness is within our province also.

At any rate, all of us are entitled to some harmless Utopian dream. This is mine, if you wish.

I have found in married life health and ambition, peace, altruism, happiness. The most satisfying part of it is the conviction that my wife has found also all of these things. I have known many others, more or less worthy, to have attained the same goal. But, alas, I have known others (a long, desolate, endless procession of them now pass before my mind's eye) who, though richly deserving, from the first, earth's choicest pleasures and blessings, yet travelled a certain portion of that journey in "outer darkness." But their sorrow was turned into rejoicing. They came into their own and were happy, and through such a ridiculously simple agency as learning and heeding such statements as are made in the following pages.

The world today is full of just such other husbands and wives; and there will be more of them when every healthy man

is a husband, as he should be, and every proper woman is a wife, as she ought to be.

These sayings are very brief and sadly incomplete; but should they set people to thinking and acting in the way that I know personal talks similar to them have done, I should congratulate myself that this alone was a worthy life-work, a good excuse for living.

Will those who have little previous knowledge of the sex relations of married life remember that their treatment here is incomplete, and interview people and search men and books for further knowledge?

I hope that those of you who are more sophisticated than I will not smile derisively at my superficial treatment and elementary instruction, but take my word for it that the vast majority of married people need some of your sophistication.

I trust, if you have such purposes in mind as I labor to express, that you will consider it a sacred duty to impart this knowledge which you hold in trust, when circumstances are favorable or occasion requires, to your needy brother man or sister woman.

I

THE PSYCHOLOGY AND ART OF LOVE

DR. H. W. LONG has written a book which is entitled *Sane Sex Life and Sane Sex Living*. I should prefer to name the book, *The Mechanics of Love*. I should need to say little on this subject if this book were readily obtainable, but it is only for the medical profession. Heaven knows we need it badly enough, but other people need the information just as much; so I shall very briefly discuss the art of love, but first speak of that which must be preliminary to it, though often entirely neglected, the psychology of love.

This title sounds abstruse, but I am going to talk of the psychology of the married man and woman as regards the sex relation, not at all of the psychology of love in its broader significance.

Most girls, at the time of marriage, are self-conscious. The traditional teachings in regard to sex make them ashamed. Their ignorance of the subject makes them afraid and uncertain. Their previous sexual thoughts and feelings and their early habits or childhood experiences make them reticent and reserved; for they have been taught that all childhood sex habits or experiences and all sex thoughts or feelings are indelible stains that nothing can efface. They approach with fear and trembling the uncertainties of the wedding night; and instead of looking forward with joy to the events of the honeymoon they look forward to what should be the happiest period of their lives with dread, and oftentimes look back upon it with disgust and loathing.

The young man also approaches the nuptial chamber with fear and trepidation. He knows more about sex than the girl, but even his knowledge is incomplete and mixed with much of the vulgar and obscene; and besides, he has been

frightened more than the girl, since quacks have known that he must be frightened to make him try their remedies for troubles which he has never had; and well-meaning teachers and preachers have assumed that he must be kept frightened to keep him in "the straight and narrow path." Of course the boy has thought of sex and has had sex desires; of course he has masturbated more or less, and very likely he has had some childhood sex experiences with boys or girls. Fortunate is he if he has not been involved in later experiences which have resulted in real diseases and have left real regrets. He is almost as much afraid of his girl wife as she is of him. Both are usually ashamed of themselves and abashed in each other's presence. But he who has been the bold and ardent lover wishes to appear the sophisticated husband; and his natural desires help to overcome his scruples and timidity; so he is usually bold in appearance and action, though in reality ignorant and timid.

Both young people feel it incumbent on them to conceal their real selves, which they themselves do not yet fully understand, their past experiences, their true personalities, from each other. He, to cover his psychic timidity, becomes the unreasoning, unthinking, brutal, physical male, while she recedes within herself, unresponsive to the brute which he appears to her to be. Most wives say to themselves in the early months or years of marriage that their husbands want them only as an outlet for their passions. Many wives say the same thing aloud later to their husbands, with bitter acrimony and intense loathing. Of course this is very seldom true, for most husbands love their wives, as they should, for their mental worth and moral qualities, as much as or more than for their physical charms; but very few at the time of marriage know how to express themselves.

In the beginning a large proportion of husbands think their wives cold and unresponsive, deficient in passion, caring only for dress or amusement, or perhaps, since they are so reserved with them, they harbor the thought that they secretly care for some other man.

Most of this lack of confidence in each other, this misunderstanding and drifting away from nature, is the result

of a new and pathological psychology which has been superimposed on the normal and natural by the scare and fear and shame doctrines of sex handed down to us in ancestral teachings calculated, to be sure, to make us moral and religious, but which when followed literally make of us emasculated, ascetic, degenerate, neurotic, phobic, almost unrecognizable diminutives of a race which should be strong, self-confident and happy.

Does the bridegroom come forth from his chamber "like a strong man to run a race?" No. Ye gods! He comes forth many times like the roué from the harlot, with a sneaking, hang-dog look, and with the inner consciousness that he has insulted, demeaned, raped, a pure woman, and that pure woman the one in all the world that his flesh and spirit would ever cleave to. He thinks these damning facts about himself because he knows that she thinks them of him. Why is this, when he might have come forth strong in the knowledge that he was unspeakably loved, blissful in the feeling that he had delighted his loved one beyond all power of expression, towering and irresistible in the consciousness that his soul as well as his body had been inexplicably, unreservedly, sweetly blended with the only other soul and body in all the world for him?

The biblical precepts to husbands and wives have sometimes nowadays been criticised as obsolete. Be that as it may, a modern command might well be given, running in this wise: "Husbands, learn to know your wives as they really are, in body and soul; and, wives, learn to know your husbands likewise; study separately and together all things without fear; follow nature, but add art to nature when nature, or instinct, like love, is blind."

"To the pure all things are pure." To husband and wife sexual intercourse and its accompaniments are as much a sacred rite as the sacrament of the Lord's supper.

Many times the efforts of husbands and wives to learn about each other's bodies have been unsuccessful, for the souls, which should have been learned first, resisted all approaches. Begin by talking out with each other all the early sexual fears and experiences. If you are too timid to do this,

get some sensible man or woman who has passed this stage, or some doctor or psychologist of unbiased mind, to assist you. If a man or a woman would be happy or successful in marriage, he or she must first lay bare his or her soul to someone, and in the end they must lay bare their primitive souls to each other; and until this is done laying bare their bodies to each other may inspire disgust instead of rapture.

This is merely a hint at getting started. After your minds are as one, if you would make your marriage a complete success you must devote much time to the study, or a study, of the mechanics of sex. Instinct, which has been too often trusted as an infallible guide, may lead you in devious paths. It takes good care of the lower animals, for they have not the complexities of modern civilization to start cross-currents in the direct-flowing streams of their uncomplicated lives.

Young husband, it is well for you to know some sex facts about a woman. She craves always, from puberty to senility, hand-clasps, soft looks, embraces, kisses, love and appreciation. Courtship must be continuous after marriage if she is to be happy and her husband is to be transfigured. Courting after marriage should be like courting before marriage, only it should be raised to the hundredth power. There occurs a line in Sullivan's opera, "Pinafore," which gives a cue to young husbands for their conduct toward their wives, "Carefully, on tiptoe stealing, breathing softly as we may." Don't say much; but slowly and carefully feel your way. Your hands were made to use; your wife's rounded form, her protuberances and depressions were largely made for hands and lips. The final act of love's drama with the man and wife in mutual orgasm in love's embrace, alone and without preliminaries, is like a banquet served on bare boards, without the accompaniments of light, heat, china, linen, silver, or conversation.

Kiss without shame, for she desires it, your wife's lips, tongue, neck; and, as Shakespeare says: "If these founts be dry, stray lower where the pleasant fountains lie." There is good instruction to young married people in good literature, but it is often unknown or ignored. Kiss her nipples, arms,

and abdomen. Hold tenderly and manipulate softly her breasts, and delicately, when she yields nestlingly, caress her nipples.

If she has already become a normal woman through proper sex teaching, you will not need to be told that she loves you more for all these caresses, and desires to have you go still farther. If her mind has not been freed from the ancient notion that a married woman should be cold and unresponsive toward her husband, gentleness and care and explanation will lead her to be properly responsive in time. Always remember this truth, that no woman lives who is so glacial that she will not respond to the tactful insistence of the right man. If you are sure that you are the right man at the time of marriage and do your part tenderly and faithfully, you need have no fears for the outcome.

The wife who has enjoyed as much of love's drama as I have described then desires still greater intimacy. At the time of marriage she may be uncertain as to just what she does desire; but the wife who has found herself, whose sex nature has become awakened, almost invariably craves, after these first intimacies, her husband's hand on her privates for a little time before she wishes the male organ itself. As a rule the husband should gently manipulate her clitoris with his finger until her parts are thoroughly bathed in moisture and her excitement is supreme.

There is so much ignorance concerning this procedure and so much misunderstanding and suffering resulting from this ignorance (within a month I have had to explain this point to six couples, all of whom have been married over ten years), that I am going to explain more fully in regard to this.

The clitoris is the organ, in a woman, which would have been a penis had she developed into a man instead of a woman. It has the same possibilities of erection and sensation. It is often the only part of a woman's sexual organs in which there are distinctly sexual sensations before marriage; and, unless there are delightful sensations aroused in this organ to begin with, the young wife, or any wife, for that matter, seldom has these sensations in her internal sexual organs. The woman may have an orgasm, or sexual

climax, from manipulation of the clitoris alone; but this orgasm is not so complete, satisfying or natural as when the sensations begin in the external and are gradually carried over to the internal organs and have their culmination there. This little organ is usually not larger than a bean, and it may be difficult to locate unless it is excited and erect. It is situated just above the opening of the vagina, where the labia minora, or internal lips, come together and cover the clitoris as with a hood, just above the opening. It is not only desirable that this organ be thoroughly excited before beginning intercourse, but it is usually necessary that this organ should be in contact with the upper surface of the penis during intercourse. The fact that this organ is situated a little above the vaginal opening in some women renders it necessary for the husband to know its exact location and conduct himself accordingly. It is a good rule that husband and wife in intercourse so tilt their hips that the upper part of the vagina and the structures just above it are always in firm contact with the penis.

Some few women will not allow their husbands to touch this organ, variously claiming that it is painful, unnatural or disgusting. I think that about forty such cases have come under my attention. So far I have not found a case that was not due either to a feeling of shame that lingered in the woman's mind from memories of masturbating by playing with this organ when she was a girl or remnants of old feelings of horror and fright which she had when, sometime during her ignorant and innocent girlhood, some old or middle-aged man, coming upon her without warning, sneakingly reached beneath her skirts and touched, accidentally or intentionally, this little organ.

After the clitoris is thoroughly excited, and not till then, should the husband gently or forcibly, as his wife desires, press his penis into her vagina. From now on it would seem that the completion of intercourse was a very simple procedure; but this is not at all the case, for there are very many methods or positions, all equally healthful and proper, any one of which is usually perfectly satisfactory to the husband, but only one of which (or at most two) is likely

to prove at all satisfactory to the wife. The husband should not rest easy, nor should his wife allow him to, until they have discovered the methods and positions which give her greatest pleasure and completest orgasm. A few of the most important points may be briefly mentioned. The majority of women declare that before they can have an orgasm the penis must touch a certain place. Now, this certain place is the end of the womb, which protrudes into the vagina. This is cylindrical, an inch or two in diameter, and slightly cupped at the lower end and can usually be reached with the finger. Since the womb is usually tipped slightly forward or back or to one side or the other, this end of the womb, or cervix, points in different directions in different women. It will be a matter of experimentation for each individual couple to determine the position required in order that the glans, or head, of the penis shall touch, when there is deepest penetration, the external os of the cervix uteri, or the lower end of the womb, of the wife.

Some of the positions which have to be resorted to, any of which are perfectly healthful and legitimate, if necessary for the attainment of mutual pleasure and orgasm, are as follows: the husband above, either upon his elbows and knees or lying flat, his legs either outside his wife's or between them, or both around either one of hers: the wife above, assuming any of the positions which were mentioned with the husband above: lying on either side, facing each other, with legs in any comfortable position: or lying on either side with the wife's back to her husband: or with the husband lying on his back and the wife sitting upon him and facing him or the reverse. Other positions are in use, but these are the most common. The position is immaterial if the satisfaction of both parties is complete. I wish to emphasize this because I have frequently found that many couples who had lived long years together, during which the wife had never been completely satisfied, have adhered strictly to the one so-called classical position (the husband above and astride), and have thought that any other position was immodest, injurious, or in some unexplainable way unorthodox.

I make brief mention of a few points commonly overlooked. The husband should always endeavor to have his wife experience a complete orgasm. The wife should always be perfectly frank in telling her husband whether or not she has done so if, by any chance, he is unable to determine this from her appearance and actions. If, as sometimes happens, he is unable to defer his own orgasm till she is ready, and he is unable to repeat the act immediately, and she, after the termination of intercourse, continues in a state of unsatisfied desire, he should not hesitate to relieve her by manipulating the clitoris until she has an orgasm, or by bringing this about with his finger in the vagina. Sometimes the wife can accomplish this better herself, in which case she should be encouraged to do so. Very often a perfectly normal woman (sexually) has no desire on a particular hour, day or week, and her husband's attempts at stimulation produce nothing but pain or irritation. He should not long persist in these attempts under these circumstances. If his repression had been prolonged, and his excitement did not readily subside, it would be perfectly proper for him to satisfy himself without bringing his wife to the climax if she agreed to this and it was not unpleasant for her; or in the latter case it would be perfectly proper for her to relieve him by masturbation in any such emergency.

If a man has difficulty in postponing his orgasm until his wife is ready, and their habit is to have intercourse with the wife beneath and the man above, reversing the position, with the woman above, and allowing her to conduct the act in her own fashion, making in and out motions as she desires, while the husband lies perfectly still, will often make it possible for him to delay his orgasm until the proper time.

The in and out motions of intercourse should be made from the hips, and by tilting the pelvis, and not by lifting the whole body. I have known men who had been long married to be very awkward about this. Many women, from ignorance or modesty, always fail to perform properly their part of the sexual act, so far as the movements are concerned. Both parties should press forward at the same

time and draw back at the same time. The wife should follow her inclinations as to the force, distance, or rapidity of the in and out motion, and the husband should take his cue from her and do exactly as she does, except when one party is nearer the orgasm than the other. In such case it is proper for that one to lie supine while the other party continues the movements until he or she has caught up.

In every way both parties should make an effort to please and strive not to offend either sense or spirit. It is even necessary to mention to some women that they should use plenty of soap and water every day, under their arms and about their private parts; for while natural odors are very pleasing and most seductive for many men, stale ones are not so for anyone. Delicate artificial perfumes influence many men and some women.

The eye is a positive factor in the experience of all married lovers. The sight of delicate lingerie worn decorously delights many husbands, but all husbands (and without doubt all wives, sooner or later) have times when they desire to see their mates in "birthday" raiment only.

A man cumbered by a very long fore-skin should scrupulously remove daily any accumulation from beneath it. A smooth face or a well-trimmed beard will find favor when a roughened cheek will invite indifference or repulsion.

Before I depart too far from the subject, let me emphasize that, while men almost invariably love to look upon the unadorned charms of their wives, many wives, especially the young and unsophisticated, are positively shocked by the sight of an undraped husband, though such a form may be more perfect than any produced by the art or skill of Praxiteles.

Perfect drawing-room manners are a desirable accomplishment; tactful bedroom etiquette is art supreme.

You see it is necessary for husband and wife to have much more than physical contact and much more than perfect psychic intimacy for them to become perfect companions, friends, and lovers. Their souls should caress each other the while their bodies are delightfully tingling, throbbing, yearn-

ing, in every fiber, each at the touch of the other; but the senses of sight, smell and hearing each add a varying contribution.

During intercourse the woman should freely, and without shame, show her husband her delight by rapturous kisses, sighing breath and the cooing murmurs of love, while she tells him in endearing terms and with eyes fathomless for all the world but him, every stage of her delirious ecstasy of mind, every one of the increasingly compelling, incomparable and inexplicable emotions of delight which surge through her entire body; and when the end comes, bringing a temporary exhaustion and supreme content that snuffs out the intense flame of passion, she should still allow him to see in her eyes what no woman can tell with her lips, the joy he has given her and the love that she gives him.

If till now they have been in darkness, let him turn up or turn on the light; if it is day let him see her soul in the depths of her eyes. The truly mated who can thus see in each other's eyes, on the swift wake of dying passion, rapture and peace and blessing and adoration can forever expunge jealousy from their vocabularies. When their bodies have ascended the Matterhorn of physical passion together and their souls have once been enwrapt in each other after they have retraced their steps, there can be no fear of infidelity in the hearts of either. Any marriage short of this is a sort of prostitution. Any marriage with this is bliss transcendent.

Young wife, a few more words with you. While your tactful husband is showing, by every kiss, act and caress, that he is doing his best to give you supreme pleasure and content, do not entirely forget him. While it is for him a delightful duty to bring his passionate desire for rapid culmination under the control of his will for your sake, perhaps not realizing as yet that it is for his greatest pleasure also, effort is necessary, since his desire strains to break all bounds. He will be transported to the "seventh heaven" if you pass your hand over his body, if you give him meaningful kisses, if you tax your vocabulary for endearing epithets, if you caress or hold the genesic globes from which your babies spring and the painfully erect member which

conveys them to you. You should exercise discretion in this, since the pressure or friction of your hand may do more for him in a moment than the corresponding use of his will do for you in half an hour. I might say that often gently holding will give him infinite pleasure and great relief and strengthen his purpose to contain himself like a model husband till all is over for you. If cares or worries keep your husband "limp" while your desire progresses, you may with perfect propriety redouble your caresses, as above, with special emphasis on fondling, squeezing or rubbing his virile organ.

If, as is sometimes the case, your husband is becoming impotent from age, or is really weak, from any reason, let him relieve you manually when your desire is persistent. Under these circumstances it is not wise to excite him frequently, but I am sure that it is for his best health and interest as well as yours that you do this occasionally if it is possible. Remember too that, should your desire habitually be greater than his, it is proper and advisable for you to stimulate him to the point of erection and moderate desire and that he, while in this state, satisfy you completely, while he goes no further than this and reserves his orgasm, or emission of semen, until some future time when strong desire makes emission seem necessary.

Good and loving wives soon learn to relieve the oppressive desire of their husbands when there is an absence of desire on their own parts, and they are happy in doing so. Husbands are just as happy, if they are good and loving husbands, in doing the same for their wives when the situation is reversed. One is just as appropriate and necessary as the other. Still, on account of the modesty of wives and the belief of many husbands that the wife's desire was absent or did not need attention, many wives have suffered intolerably from this most serious neglect. The wife should be as willing when intercourse for her is impossible to relieve her husband by masturbation when his desires are imperative as he to relieve her by partially natural or artificial methods when her desires are insistent.

I wish to leave one distinct impression with all who read

this, and that is that this whole matter of married love is a fifty-fifty proposition. You love each other. You wish each other to be in good health. Each desires the other's happiness. Mutual orgasm in sexual intercourse, or as near this as possible, is certainly a tremendous factor in bringing to pass the good things you wish for each other. You should adapt yourselves to the given conditions, and, after you have learned all you can, do the best you can, under the circumstances, always remembering the "golden rule." It will be wise to do much of your own thinking. Do not think a thing necessarily bad because some old theorist has said so. Do not credit me nor any other student of facts unless your own findings justify it. Think and work these things out yourselves, giving reason and love free play, without forgetting that passion has a legitimate place in the sexual relations of married people, and that this is as much a factor in the life of a normal woman as it is in the life of a normal man.

Intercourse without emission or orgasm by the husband is often a pleasant and healthful solution of the sex relation when, at that particular time, the wife knows she cannot arrive at an orgasm, and the husband has not already proceeded so far that this becomes, for him, an absolute necessity, although, if there is great desire and prolonged excitement on the part of either at a time when mutual orgasm cannot be obtained, the party so suffering should be relieved by the other in some artificial way. The teachings of the Oneida Community and other sects that intercourse without emissions by either or both husband or wife may be postponed indefinitely to advantage are wrong. Occasionally this is certainly a pleasurable and commendable love act; but if too frequently indulged in or to the exclusion of the complete natural act altogether, it may render the man impotent and the woman neurotic. This has been proved to me repeatedly by couples who have tried it.

Prevention of conception is perfectly legitimate (though it is illegal to give information in regard to it) by husbands and wives who desire it.

All healthy married people should have children, but only

such number as they mutually agree upon and at such times as they wish, having especial respect for the wishes of the wife, for she is the one chiefly concerned.

Laws against giving contra-ceptive information are a disgrace to our country, a relic of mediævalism, a high crime against women, a serious misdemeanor against any legislator or legislature who or which will tacitly consent to their continuance or lift a voice for their perpetuation. No congressman or senator should again be elected who does not support humane, modern, constructive, birth-control measures.

The intelligent people of the country are more or less quiet on the subject of birth control; they will not be long so, since there is a sentiment in favor of the education of the public in these matters in this class of people, which is part of real patriotism, and the sentiment to uproot the inhuman clauses of present laws is as insistent as is the determination in the minds of all good citizens to weed out the superimposed tyranny which would deny to any people knowledge on any subject. There is an increasing body of responsible people who realize that Americanism must mean everything which is the foundation of justice and well-being. Pride in America must be founded on the verities, not alone on patriotic emotion. If there is any one thing calculated to antidote half-baked revolutionary "Bolshevist" impulses, it is the knowledge by which wage earners may gauge the size of their families according to their health and their earnings. Those who wish to keep the people ignorant of this information are untrue to the best spirit of America, untrue to the ideal of democracy, and they do not belong here, and they certainly should have no part in the making of our laws.

In spite of laws which perpetuate misery and crime, many people have common sense, and some people have knowledge, and some intelligent and informed people place morals and humanity above law.

A woman who is frigid, in other words, one who has no sexual desire, is abnormal. During twenty-five years of investigation of sexual questions, but two clear-cut cases of

this abnormality have been revealed to me. A condition in woman supposed to be frigidity often results from ignorance on the husband's part of the art of love, or on the wife's part from shame, fear or other mental reservations. Husbands and wives with such a barrier between them should immediately consult an expert, provided there is not enough common sense in the foregoing pages to enable them to speedily overcome any such anomaly.

Frequency of intercourse is an individual matter, or, I had better say, a duplex matter between husband and wife. In any given case or any given couple, intercourse ranging in frequency from once a day to once a month may be right and healthful. A general average for couples under thirty-five would be five or six times a week, between thirty-five and fifty-five two to four times a week, between fifty-five and seventy-five once or twice a week.

During pregnancy many women are far more passionate than at any other time; some are not affected by this, and some have less desire then. I have never yet discovered a woman who was developed to the point of normal sexuality before pregnancy who did not have periods of desire then, in spite of erroneous notions concerning the propriety of desire and the permissibility of intercourse during this period. Every wife's mind should be freed from preconceived notions, after which if tactful solicitation on the part of the husband does not evoke desire for intercourse during pregnancy it should never be insisted upon. There should never be insistence or force on the part of the husband, and positions to avoid excessive pressure should be sought, especially during the later months.

Intercourse might possibly be permissible in some cases as early as two or three weeks after parturition. In many cases it should be deferred a month, and in some cases two or three. This all depends on the general health and local condition of the woman. One's family physician is the best judge.

It should be emphasized that nine men out of ten can perform the sexual act in from one to five minutes, and practically no preparation is required; neither should it be

forgotten that nineteen women out of twenty require from ten to forty minutes of stimulation in preparation for the sexual act, and from five to fifty minutes for the completion of the act itself. The man should learn to wait and the woman should learn to hurry up. There is no harm in these adaptations, and without them married life can never be healthy or happy. The exceptions which I have mentioned are usually among perfectly normal people. The man who normally requires twenty minutes to half an hour to arrive at an orgasm will invariably be a delight to his wife, and he need not fear that she will be running away with a "handsomer man," while the woman who can arrive at an orgasm in two or three minutes will never object to her husband's continuing until he also is satisfied; but husbands should know that some of the highest types of wifehood and motherhood require, for their completest pleasure and continued health, two, three, or more orgasms, all perhaps within the period of half an hour. No husband should fail to detect and satisfy such a peculiarity, which is by no means an abnormality, in his wife.

These few suggestions ought to help an ordinarily intelligent couple who love each other and whose minds are unbiased to work out their problems. At least, fewer spoken words than these have, to my knowledge, helped many such couples to do so.

II

ETHICS OF PARENTHOOD

I HAVE written elsewhere somewhat on the subject of birth control. It is difficult to discuss dispassionately and clearly a subject which, like this, involves the fundamentals of morals, religion, civilization and life itself, especially when restrictions are placed upon such discussion by state and national laws. It matters not that these laws were conceived and enacted by people who had not only no scientific knowledge of the subject and no definite understanding of the advisability or inadvisability of birth control, but who had not even an imperfect conception of a rational, moral and healthful sex hygiene for themselves or the rest of society.

Anthony Comstock, a layman with no scientific knowledge, having birth control as a pet hobby, smuggled into a bill before the National Congress which was designed to prevent the sale of obscene literature, the clause on birth control which is the present New York law and the law which has been the model for nearly all birth control legislation in the United States. This law was unthinkingly passed by a legislature of politicians ignorant alike of science, of the laws of health and of social necessity.

Again, it is hard to present in terms understandable and convincing to both professional and lay minds indisputable facts when all appeals, all reason, all facts are colored by the most inflexible, most ineradicable and most inhuman of precepts, the ancient dogmas of the Church.

On the other hand, well-known social conditions and incontrovertible scientific facts are looked upon by a dozen different groups of educated men and women in a dozen different ways, each group having its own single viewpoint

and narrow perspective, and none having an adequate conception of the end results of either unbridled fecundity or intelligent birth control.

No one doubts that this is a vital question. Any one can observe that it is in the forefront of American thought. Every thinking man or woman recognizes that it must be looked at from all angles and dealt with more intelligently for the good of our own and succeeding generations. An effort to clarify somewhat our thought in these matters may be presumptuous, but it is certainly desirable. I propose to be as frank on this subject as I have been in my former discussions of sex matters, for in recent years I have been convinced of what I formerly believed, namely, that absolute frankness and straightforwardness in all sex discussion is the only way to improve the deplorable conditions which have resulted from centuries of self-consciousness, evasion and dissimulation.

The subject of birth control has passed the academic stage of broad generalizations and profound abstractions, and much ought to be gained by analyzing ourselves, by putting ourselves in others' places, by determining whether we ourselves are willing to subscribe to the doctrines which we insist that our brother and sister shall abide by. When I began studying the sex lives and relations of men and women, prudery was omnipresent, frankness and honesty were unknown. I have always tried faithfully to tell the truth about myself and those whom I have been privileged to discuss, uncolored by religious or other prejudices, and regardless of whether or not the facts were of a damning or praiseworthy character. The good that has certainly resulted warrants the continuance of this method.

May we not as well all admit at first that, though birth, environment, circumstances and education lead to some differences in degree, fundamentally men are possessed of the same desires and needs, or instincts, feelings and aspirations. Women also possess similar desires and needs, subject to the same modifications under the same conditions as are found in the cases of their fathers, brothers or husbands. There ought to be no one now who possesses facts,

or who is either an observer or a logician, who will deny that, aside from differences in degree or in forms of manifestation, men and women are fundamentally very much alike. Yet the chief contention of very many in this discussion is founded on the pure assumption, as insulting to woman as it is totally unfounded, that woman does not possess the sex instinct in any appreciable degree, that she is a sex slave to her husband, that she has no desire for the act which creates her children, but bears them believing that it is the Lord's will or in submission to her husband's demands. Equally unfounded and impudent is the usual assumption that a man's sex cravings for his wife outside those few times when children are to be begotten are lustful, depraved or reprehensible. It was formerly taught by those who knew nothing of woman's nature that she was a cold, passionless, superior creature who tolerated her husband from a sense of duty or for the child which he should beget, she was allowed to have some sort of a platonic, depersonalised regard for him. These ideas remain in literature and tradition, and many of the narrow-minded and uneducated still entertain them; but no normal woman of moderate intelligence and proper education in sex matters will dispute for a moment that the only true and perfect, virtuous, healthy and happy wife and mother is the one who, under proper circumstances, welcomes her husband's sexual embraces, whether she expects children rarely or frequently, with the same joy, love, ardor, passion, lust, or whatever one chooses to call it, that he does.

She may not desire this pure and perfect culmination of all mating as often as he, or she may desire it more frequently. If he is ignorant or untactful, or if she, while still a maid, has absorbed the unbiological, unnatural, pathological ideas of those who prate about an ideal life which leaves out the essential facts of all life, she then, perhaps, will not express her inherent instincts in a natural manner; but we all very well know (at least all of us who have treated nervous women) that these inherent instincts will be expressed in some form of neurosis or in some social fad or perhaps uncalled-for reform. Many needed reforms claim

the attention of men and women alike; but the woman who gives up her home to perpetuate a dogs' foundling asylum, or abandons her family and gives all her abilities to feminism is usually one who, having foresworn her nature and woman's highest prerogatives, seeks, consciously or unconsciously, an outlet for the emotionalism which should have gone into loving her husband, mothering her babies, and general good works.

Now, then, if the sex impulse in man and woman is identical, with a few unimportant reservations, if a single life in an individual of either sex is undesirable for the reason that such a life is shorter, and has in it less health and happiness, and for the added reason that almost invariably a single life in one of low standards is morally marred by promiscuity, while if the moral standard is high neurosis or mental disease almost invariably occurs sooner or later, marriage must be desirable, since it lessens prostitution, increases happiness, improves health, fosters longevity and makes possible social conditions which are civilized and moral. From all statistical tables, and as the result of all observations, we can conceive of no higher ideal, physical, moral or religious, for civilized men and women than monogamous marriage. We arrive at this conclusion, and everyone must arrive at this conclusion, without even mentioning children, which many have taught are the sole excuse for marriage. Leaving out entirely the question of children, no generation could live out half its days, no civilization could even transiently exist without marriage, or some similar institution which provided for the sex relation. Of course no future generation is possible without marriage and sex relations.

After conceding these indubitable facts, let us proceed to discuss marriage. Marriage as the necessary and most desirable state ought to be participated in rationally by as many people as possible. Since childless marriages conduce only to the health and happiness of the participants, and do nothing for the future, they, though to be encouraged, or at least permitted among certain classes of the unfit, should be frowned upon when contracted between sound and virile people as the acme of selfishness. Equally should marriages re-

sulting in a progeny so numerous as to shorten the lives of father or mother, or prevent the happiness and progress of either, or deprive the offspring of proper food and training be frowned upon from any economic, humanitarian, moral or religious standpoint. Since no intelligent man or woman who has escaped the trammels of tradition and dogma can fail to see the truth of the above, all such persons at once perceive that in our civilization we need both birth control and birth encouragement in about equal proportions.

The present state and national laws, which are a disgrace to any civilized country, make criminal, under all circumstances, the dissemination of any information to the laity concerning birth control; yet I say, with no fear of contradiction, that there is hardly a fertile, married, Protestant pair, in the intellectual classes, who have been married ten years, whose contracting parties have not sought, received or given information on this subject, or who have not practiced some form of birth control themselves. Further, though definite information as to educated Catholic families is less available, the limited number of children in such families renders obviously true the above statement regarding them. To be sure, while the present ban exists, the advice given and received is often imperfect, and the methods employed are frequently inadequate or injurious. Let us ask what causes this universal law-breaking among the educated, moral and religious, of all creeds and nationalities and in all economic and social conditions. It is just this. Experience teaches that uninterrupted child-bearing will kill, long before her time, almost any civilized woman. Experience teaches that the unmodified, natural sex relations of husbands and wives will surely, if they are virile and nubile, result in uninterrupted child-bearing. Experience teaches, also scientists teach and altruists agree (in spite of occasional sporadic objections by mono-idea-ists, for whom purity and abstinence are synonymous, who, perhaps, are unconscious of the certain results of their one idea, yet who would knowingly sacrifice the health, happiness and morality of all to the veritable Moloch of their one-sided, unscientific, ignorant idealism) that normal, mutual, moderately fre-

quent sexual relations between husband and wife are not only the means to future homes, but that present homes are so dependent on them that their abrogation or practical abrogation means instant increase in neurosis and other illnesses, increased promiscuity, increased divorce, increased unhappiness, increased menace to society by the numberless fanatical propagandisms which are the sequel to lives lived entirely against nature's dictates. In short, without this factor of moderate mutual satisfaction of the sex hunger the home and civilization would soon be things of the past.

Individual preservation is instinctive. Race preservation is the anxiety of the student and the altruist. While insuring this preservation it may be possible or necessary to modify nature, but nature must not be thwarted. Contraceptives are unnatural, says one. Very true, but eating with a knife and fork, from porcelain resting on beautiful damask, to the accompaniment of music, and with scores of other accessories, is not natural. Nature has here been modified with no higher motive than æsthetic reasons and increased enjoyment. Again, a modification of nature, or an adaptation to conditions occurred when our bodies became comparatively hairless, and again a modification of a modified nature occurred when we put on clothing. Our extensive sanitary appliances are anything but natural, but they please the æsthetic sense and preserve many lives that would be sacrificed were nature here unmodified. If the race had followed nature in all things as closely as our critic insists in the matter of reproduction we should be today unicellular amœbæ instead of men and women, or perhaps further back in a crystalline, inert, undifferentiated stage, a stage from which, apparently, the intelligences of the critics aluded to have not yet emerged.

All that we have and are comes from nature, modified by time and necessity through changing conditions. Nature is prodigal everywhere, and in her lower forms she ensures, by her very prodigality, perpetuation, in spite of immense wastage and constant destruction. Modification of nature in giving man a thinking brain enables him, if he will think with his brain, to prevent much of this sad wastage and

the misery which ever increases with the capacity to suffer. Probably there is no living species which would not, were it not for natural enemies and the errors of instinct and intelligence, soon cover the earth till neither food nor abiding place were possible.

Man, whose intelligence increasingly preserves many individuals who would be lost by any other genus, must limit the production. Malthus and others, despite all dispute, have shown that, without famine, disease and war, man would be no exception to the rule of geometrical increase; and the earth would soon be peopled beyond the possibility of finding subsistence. Hence, some have argued that these horrors, being inevitable, were good. But we have averted much pestilence; we hope we have had the last great war; we have relieved many of the famine-stricken in an attempt to thwart this inevitable rule of nature; and is not this the better way, is it not characteristic of a race with ideals? But all this is a modification of nature which is agreed to and participated in by all our friends who do not permit the other logically necessary modification of nature which must accompany such conservation, namely, birth control.

Can the most elementary intelligence fail to perceive that the most unselfish altruism is utterly diabolic in its results without limitation of production? We preserve and pamper a few now that more may suffer and die in anguish later. We preserve the unfit, which is laudable; we do nothing to limit their production, which is damnable. This policy of the conservation of the unfit, without limitation of production, if persisted in, may bring those now alive to see the provident, progressive and normal portion of mankind sacrificed to feed and house the improvident, the decadent and abnormal portion. This same policy applied to the fertile and progressive portion of mankind will bring like results even sooner. Opponents of birth control have apparently reasoned with entire ignorance of the inevitable logical result of their position. They are unanimously in favor of peace, preservation of the helpless and unfit, better feeding and housing conditions, prevention of disease, everything, on the one hand, that tends to increase happiness and insure com-

fort and long life for everyone. On the other hand, their brief is for unrestricted production which, taken together with their other policy, means misery, want and ultimate utter annihilation.

Leaving, for the time, the discussions for and against birth control, we find that there are two principal classes of those who are in favor of some form of limitation of offspring, those who are in favor of so-called moral control and those who are in favor of the intelligent use of some harmless and suitable chemical or mechanical agency. Those who belong to the former class, while they have made a distinct advance from the position of those who are opposed to any and all forms of control, are still governed by the unscientific, illogical, *a priori* arguments of those who are in favor of no control whatever. So long as it agrees with the happiness and progressiveness of us all in encouraging early marriages, happy homes, better health and truer virtue, and discourages promiscuity, venereal disease, vice and misery, I agree heartily with their ultra-idealistic concepts.

Moral control, within proper limits, by man and wife, is highly desirable; but carried to the extent which Foerster and others advocate, which is practically intercourse for procreation only, it is the surest way to make a moral woman a confirmed faddist, a neurotic, or a case for the alienist when her idealistic conceptions are stronger than her instincts, or to make of her, when her instincts triumph, a clandestine transgressor against her marital vows, and even, in some cases, a common prostitute. This is also the surest way to make a man of highest moral instincts a failure, a neurotic or a clandestine or open devotee of promiscuity.

Let us establish this statement which, though it may astonish some, is already known by many to be absolutely true. Woman has so long been ashamed of her sex, it has so long been considered a sign of higher morality for her to be devoid of sexual passion, that woman's supposed superiority in morals has come to be thought to reside in a supposed freedom from sexual desire or in an ability to control or ignore it absolutely. Sooner or later in life, every normal

woman who marries a true man for love comes to know the falseness of this latter supposition. But on the whole, woman has lived up to the part, denied her sex, talked about sexual slavery in woman and sexual hypertrophy in man, and from her general attitude on sex matters has often persuaded a loving and devoted, though woefully ignorant husband, that a good woman has no sex desire. Then, if his will is strong and his principles are correct, he unduly restrains himself, to his own and her detriment; and they live out a miserable life together, bringing into the world one or more not wanted, half-loved unfortunates. If his will and principles are not strong he goes to the demi-monde, seeking not so much the gratification of his passion as the psychic intimacy which his home can never afford without complete sexual affiliation. The very woman whom he has outraged by his infidelity usually finds, too late, her true self; and, after the possibility of sexual harmony with her husband has been forever lost, suffers as he did before his fall, and in many cases falls herself, in the same way and for the same reasons.

The mistake lies in our clinging to the exploded fallacy of woman's asexuality, or transcendence to passion. Several things tend to the continuance of this false belief. Girls are taught that sexual thoughts, sexual knowledge, sexual feelings, are immoral, shameful, unwomanly, and belong only to the prostitute class. The aspirations of maidenly adolescence, even more than those of young manhood, are for honor, purity and service. The girl makes every effort to live up to the traditions which she has been taught. The biological fact that a woman is receptive rather than aggressive sexually favors the development of the shy, modest, retiring girl; and these qualities often keep her well out of the way of the aggressive male. A woman's full sexual maturity, especially under the old régime, frequently does not occur till some months or years after marriage. It never occurs unless her husband loves her and understands somewhat of feminine psychology, and unless she herself comes to recognize the purity and ideality of physical love as fundamental and necessary for the perfect soul-love or spiritual com-

munion which seemed and perhaps was the first impulse to their mating. Psychic intimacy, the love of soul for soul, is a consummation, or the highest consummation, of every mating; but this in itself would never have drawn the partners together had it not been for the physical sex impulses which underlie it, though at the time of first attraction neither of the parties may have been conscious of these. Love will die out, beyond recall, without the continuance of these sex impulses; and without their expression married life becomes an unhealthy, unhappy travesty on marriage, and in this state unsought children become a dreaded nightmare.

Writers who say that the ideal married state is one where sex impulses are practically all sublimed, diverted to other than the natural instinctive objects, who say that the nearest approach to asceticism is most healthful, most moral, ideal and religious, that woman is inherently devoid of sex passion, that man is ordinarily brutal in his sexual relations with his wife, have nothing but appearances and tradition on which to found their arguments. It is true that some men are brutal in their sex relations, through ignorance, and that others have no higher views of life; but many are so in appearance only, to wives who at the time of marriage were more ignorant than they. No normal woman is sexless, though many appear so, since they think it a mandate of morality to be so, since custom and tradition have so hemmed them in as to entirely prevent the education of the emotions.

The present writer has the advantage of knowing the inner lives of thousands of married people whose whole lives are exemplary and whose idealism is unquestioned. His knowledge of many of these men and women extends over more than a quarter of a century. He states only facts which he is ready and able to prove. Now then, when he states the absolute fact which everyone who investigates must acknowledge, viz., that the normal, instinctive desire, the sexual passion of a normal woman—though slower usually in its inception, almost always longer in its duration, frequently of a different periodicity—is practically identical, qualita-

tively and quantitatively, with the instinct and passion of her husband, all this talk about woman's being a sexual slave to her husband vanishes into thin air; and we have before us two people of opposite sexes joined together by a love which is in each case partly physical and partly spiritual. The physical is first and fundamental, many call it lower; the spiritual is later and more permanently satisfying, many consider it higher. Neither form of married love can exist without the other, and no true marriage is complete or possible without both.

Now comes the question of the adjustment of these two beings who are together and who have a constant spiritual and a frequent physical craving for each other so that the results of the physical union, which is desirable and inevitable while the world lasts, shall not lead to a progeny so numerous as to unduly tax the mother in bearing and caring for them or the father in supporting them and fitting them adequately for life. The method of moral restraint and sublimation wrecks homes among the people who have high ideals just as surely as unbridled licentiousness wrecks homes among those who have low ideals or none.

The food hunger and the sex hunger are the two great primitive instincts or appetites. There is a recognized necessity for eating, and there is pleasure in it. There is necessity for sex expression, to some extent, or the race will die out, and there is pleasure in sex expression. No one is ashamed to study appropriate foods nor to enjoy eating, and no one thinks it laudable or advisable, from the standpoint of health or efficiency, to live on a starvation diet. Why should the sex relation between married people be kept to the bare limit of procreative necessity any more than that food enough should be taken to barely sustain life? Logically the cases are parallel by deduction. Inductively a study of the lives of men and women proves them so, though our willingness to study the food question and our unwillingness to study, or let the doctor study, the sex question have made us much later in obtaining results in the latter field than in the former. Meantime, we have all been anxious to pro-

claim, from our inexperience and ignorance, an unnatural, unbiological course as contributing to the higher destiny of the race. The talk about man's becoming sexually hypertrophied is entirely erroneous. Compared with the time of Moses, Ovid, Chaucer, Boccaccio, Rabelais, Fielding, Shakespeare, one who will take the trouble to learn from men and women at first hand cannot fail to find that men are more conscientious and habitually exercise more restraint in sex relations than in the times of those to whom we have alluded. Even among those known to be vicious and depraved there are no such sexual orgies as in those times. The reason for this improvement is not decadence or exhausted virility, since in modern contests of similar nature to the Olympic games modern man shows instant superiority over the old Greeks. When we come to speak of women we find that, while the authors already mentioned frankly attributed to them sexual desires as ardent as those of their husbands and lovers, we find to-day and in the comparatively recent past certain authors who insist that good women are destitute of sexual passion. Modern women may be divided into three classes, so far as sex is concerned: first, those of the prostitute class, who, while they ordinarily profess little or no desire for their paid admirers, are perfectly frank in admitting their strong passion for certain "pimps," "cadets," or admirers who, instead of paying them, are usually supported by them; second (and to this class belong the great mass of the mature, Christian, virtuous wives and mothers of the country), those who readily admit to their husbands or physicians their sexual desires and needs, though before marriage or in the early months or years of their married life they were quite willing to call men sexually hypertrophied and women sexual slaves, and who now recognize clearly the value of sexual gratification, for the health, happiness and inspiration of both parties to the marriage contract; third, those young and inexperienced women who are totally subservient to the older sex teachings, who have feared to study the subject or analyze their own feelings. Included with this latter class are some women who have

never married and some married women who, through ignorance on their own or their husbands' part, have never found the entire meaning of marriage.

The women who deny their sex, and pretend the greatest virtue, more than any other class, cause the continuation of that greatest curse of civilization, prostitution; also the women who have not learned to respond joyously to their husbands sexually are the ones who most violently object to bearing children. It is plain to be seen that the only certain way to lead married people to desire, in spite of all obstacles, a family of children is to first establish a tender regard and passionate desire which is mutual. I have watched the development of scores of women who thought they were or pretended to be passionless at the time of marriage and who had predetermined to have no children, or one at most, to the point where their wholesome and natural physical as well as spiritual love for their husbands compelled them to desire and insist upon as large families as they could possibly rear. It hardly seems possible that any intelligent person could, on moral or religious or social grounds, find a reason against the use of any device or preparation which would prevent a continuance of child-bearing by these mothers when this would surely mean the physical breaking down of the mothers, the permanent economic crippling of the fathers and the certain prevention of a proper start in life for the children already born. Certainly no intelligent, reasonable man or woman could object to preventive methods by married people who were defective, or where child-bearing meant almost certain death for the mother.

Once again let me say that I know scores of women, yes, hundreds, all I believe Christian as well as church members, all educated, altruistic, winsome, virtuous—no finer types of womanhood can be found in America—who would laugh at the idea of woman's sexual slavery to man. Some of these women desire sexual intercourse more often than their husbands, some less often, but husbands and wives understand each other. Considerable restraint is exercised at times by some of these men and by some of these women; yet they all know that too much restraint is more of a deterrent to their

love, their health, their happiness, than too much gratification. These people all try to be sensible about their sex relations, just as they try to be about their eating and drinking. Most of these families have from one to ten children. All wish them and intend to have them as far as circumstances will permit. These wives and husbands use various methods of prevention, suitable or agreeable to their different preferences. As the result of perfect understanding, these methods cause no cheapening of love, comradeship or affection, nor is there any conscious transgression. The exaltation of sense, invoked at proper intervals by these moral, sane, robust, unafraid husbands and wives, leads to a greater daily harmony and more constant soul communion than I have been able to discover among any of the few whom I have observed who were making attempts (usually futile) at a celibate marriage, though I have seen some of the latter faith become neurotic, quarrelsome, discouraged, pessimistic. In short, I flatter myself that I have saved many homes from complete disruption; at any rate, I have been told so by those partners of homes whom I have started on what I believed and what they finally agreed to be the right track, the path which I have observed normal humanity trying to follow and which, it goes without saying, my wife and I have tried to follow in our own home.

A recent reason for the talk about the hypertrophied sexual sense of modern man is that we hear much discussion of sex nowadays where formerly, because of the strict sex taboo, nothing was said about it. Undoubtedly a larger proportion of men and women, from conscientious desires to order their lives healthfully, morally and religiously, are seeking correct sex knowledge now than at any other period in the world's history. Inevitably those who know nothing of sex and still think it a sacrilege to study it, hearing a subject openly discussed which was formerly only breathed surreptitiously in select sewing-circles or loudly jested about in public bar-room or corner grocery, come to the conclusion that our sexual sense is becoming hypertrophied when we are only trying to learn the facts of sex, facts which fathers and mothers assumed that instinct would teach to their chil-

dren, the while the ultra-idealist was exhorting them to ignore or suppress this instinct entirely. They were told that hunger for food was natural and legitimate, but that sex hunger was unnatural and disgraceful, and the only remedy was starvation.

To recapitulate a little, the ordinary woman who has been properly educated in sex matters not only welcomes, but needs, in order to avoid nervous troubles and ill-temper and to be healthy, happy and at her highest state of efficiency, her husband sexually often enough so that she is about as likely to solicit favors in this direction as he to demand them. If there is any sexual slavery the man is as likely to be the slave as the woman. There is little need of this on either side, for as soon as the majority of wives and husbands understand their needs and privileges and the small sex differences in men and women and the larger sex differences in individuals they are willing and anxious to accommodate themselves to an adjustment so perfect that each shall give to his or her partner a maximum of pleasure, health and inspiration and a minimum of unhappiness, ill health and depression.

The changing attitude of woman is well illustrated by a quotation, just read me from a letter from the mother of a babe of five weeks to the mother of one eight weeks old, the two mothers having been college classmates and friends. The one with the older baby sent the other some books on sex which had helped to clarify her ideas so that she had become a normal, healthy wife and mother. "The books came, and I have been exceedingly interested in them. You see, in the spring of 1915 I started going to Dr. B. (he is the chief exponent of Freud in this country), and he so changed my point of view about everything in general, but sex matters in particular, that I am quite a different person. I hated men—all sex matters were repugnant to me, and I expected never to marry. He so changed my attitude that I was in the right frame of mind for marriage. When X came along there wasn't a doubt in my mind about him, and now I am a happy wife and mother, and I feel that without

some treatment such as I had the greatest blessings could not have been mine." This single case might not mean much were it not for the fact that similar letters or verbal statements have been coming to me for many years. No one will again hear anything from either of these young mothers about sex slavery; and there is an increasing number who, like this young college woman, are going about their work singing, happy wives and mothers. Does anyone fail to see the connection between the former attitude of this young woman (and those reared in similar traditions) and our decreasing rate of marriage, the increase of prostitution and venereal disease, and all nervous and mental troubles? When the thousands of young college women and the hundreds of thousands of other young women change from the former attitude to the latter, young men will love them and marry them and be faithful to them. Along with the lessening of the evils above referred to will occur a scarcity of misanthropic derelicts of the Don Juan type, bachelor clubmen and other single male non-entities.

This change of woman's attitude is necessary for her health and happiness and for the progress of civilization; but equally great will be the need for all young and happy mothers, after some years of happiness with their husbands, which have given them the biblical quiverful of children, to have information concerning safe and proper measures to prevent their having more than they can safely bear or their husbands can comfortably support.

It may be useful to observe the home-life and activities of ardent advocates of moral control. I know, or know definitely concerning a number of such women. One woman had five children in less than ten years. She then presumably adopted this method, for she preached it far and near, to young married people after they had had one or two babies. She nearly ruined the health of her family by vegetarian fads. She told her physician she preferred that her child should die rather than take a single dose of morphine. She was a leader in many organizations whose object was social betterment, and she became a sort of self-

constituted mentor for her community. Several tragedies in the family later might be considered due in some measure to her aberrant characteristics.

Another woman married with a definite purpose of having intercourse for procreation only, first ascertaining that her husband-to-be was of the same mind. She has several children, is devoted to social questions, and especially seeks to be helpful to young men and women. Her health is frail. Her husband visits her for a week or two at a time on an average of about twice a year. She is evidently not happy in her home. He is evidently a fanatic or a crank.

Another married woman, well intentioned and of professional attainments, who argues most forcibly for moral control, is so erratic in her public and private activities and utterances that no sane person would be guilty of adopting her point of view on any vital question, and no physician of reasonable acumen, knowing her doctrine of moral control, would fail to perceive at once that her erratic maanderings were the sugared off sublimations of erotic promptings, whose natural outlet had been dammed by an ill-conceived conception that the mentally emasculated ascetic approached transcendence through this believed-to-be-highest earthly desideratum.

This list might be added to indefinitely, but *qui bono?* Many of us have seen enough such illustrations to become convinced that were a majority of wives so constituted, a social chaos would inevitably follow, at once more abysmal than anarchist has conceived or than Bolshevik has enacted.

Under the present state and national laws, those who argue for moral control are as culpable, if any are culpable, as those who argue for mechanical control; and they should as surely be prosecuted as should be those who have distributed definite information concerning contraceptives. Mrs. Sanger and others distributed definite instructions for birth control by mechanical and chemical means and were prosecuted. The advocates of moral control continually state their method for the prevention of conception and give full details as to carrying it out. The law makes no discrimination as to method. Moral control, carried out, is an

even surer contraceptive than mechanical or chemical agents, for these latter are liable to occasional accidents. Why do people discriminate as to the method employed while the law makes no distinction, and the purpose of the law is defeated by either method? We boast of our intelligence and common sense. We congratulate ourselves on our democracy and culture. We smile superciliously when we perceive ordinary antinomies, yet we neither blush at such a puerile inconsistency nor retire in shame after reasoning with such illogic.

I am making no attempt to cover all the ground in this survey of the question of birth control. Such writers as Prof. Fite, Mrs. Dennett, Mr. Drysdale, and Doctors Robinson and Jacobi have gone into the whole matter in a complete and scholarly way. I have merely disconnectedly and hurriedly jotted down some things which have been partially or entirely lost sight of in this discussion. Above all, I have tried to make what I have said concrete. Many discussions, though excellent and convincing, lack the personal touch which cannot fail to detract from the weight of all abstract discussion. The utility or inutility of any doctrine or policy is only proven by the way it works. I have tried to tell you briefly, but with authority and finality, how birth control or absence of birth control, or forms of sex conduct which have an intimate bearing on these have worked in many individuals whose intimate lives I have been privileged to know for periods of from one to thirty years.

III

PRACTICAL CONSIDERATIONS

No one would expect to master a profession in a week. No one would expect to acquire an independent fortune in a month. Every one understands, or ought to, that every good thing in life is acquired only at the cost of time and effort. It is pretty generally recognized that earnest thought and hard work are pre-requisites to success in any undertaking. Nevertheless, marriage is undertaken by most people without considering that time and work and thought will be necessary to make it successful. But a happy marriage is one of the best things in the world, if not the best thing, for every man and every woman.

These brief suggestions toward making marriage a success are addressed to the young married man; but the young married woman may adopt most of them with equal profit.

If you have not been confidential before, it is best for you to begin to tell your wife all about yourself as soon as possible after the wedding ceremony. She will then begin to be confidential with you, and you will be able to get her point of view. Your wife, undoubtedly, has moods; so do you. If you tell each other your thoughts you will understand each other's moods and make allowances. Besides, if you tell each other your thoughts, freely and fully, your moods will soon disappear.

If you are indiscreet enough or irascible enough to find fault with her for something, or for nothing, go and apologize as soon as your anger cools. Be sure to kiss repeatedly every time you make up.

Of course you love your wife, but she may forget it if you fail to tell her so every time you see her. Be sure to tell

her so every night before going to sleep and the first thing when you wake in the morning.

Do not allow any æsthetic, hygienic, or ascetic ideas, or any other fool doctrines, to influence you to have separate rooms or separate beds. If your wife invariably sleeps in your arms, it will never injure your arms; but it will do much to postpone her wrinkles. Do not let financial worries, hard labor, deep thinking, friends, club, or self-complacency make you forget for a moment your love for your wife or keep you from proving it to her frequently. If you follow this prescription you won't "sulk," and she can't.

I have already said a good deal about the sexual relation; but advice to be slow and gentle during preliminaries and to postpone the act altogether when the wife so desires cannot be repeated too often nor made too emphatic. Likewise remember that constant courtship brings happiest results; but do not think that every time your wife kisses you it means that she desires you sexually; for it is not so, and if you assume this and joke her about it, she will stop kissing you entirely.

Your sexual relations may be perfect, in some rare instances, on the first night (though you should never attempt intercourse the first night unless you are sure that your wife desires you to do so) but it may take months or years to reach perfection. This is nothing to be discouraged or impatient about. It takes many women some time to find their true woman's nature, to understand themselves and what they really want, to forget their early teachings that sex was beneath one's notice and something to be ashamed of. You must help her in these things; and when she finally does really and truly desire you, make every sacrifice necessary to add to her complete gratification. It won't be a sacrifice. You will be fully rewarded. Do not, however, be content to drift along in discontent and disharmony. Be sure you are making gradual progress. If you are uncertain as to what you should do, consult a friend who is happily married or, better, some such doctor or psychologist. Tell him all your story without reserve, and you will generally get help.

Remember that until you fully understand your wife, her "No" may mean "Yes," and her "Yes" may mean indifference.

Remember that your wife is shut in more than you, and she may desire to go to places more than you do. Take her, or make yourself so indispensable to her that she would prefer to stay with you at home.

Talk together, read together, eat together, sleep together. This talk about husbands and wives living in different houses or in adjoining cities, to prevent over-familiarity leading to indifference, is all "bosh." Such people are not really married. They are merely accidental acquaintances who know nothing of each other nor of real love.

The money question, though a perplexing one, is an important matter to have settled. Many times a man must run the finances, in order to get out of debt or keep out of debt; but there are cases also where the woman is the better financier. In any case, remember that nearly every woman dislikes to feel dependent and to ask a man for money, even when she knows that the money is as much hers as his and that she is welcome to use it as she will.

Don't criticise your wife's clothes. I did, before I had been married a fortnight, and it took me years to repair the damage. Praise when you can, but keep still when you cannot consistently praise. If your wife's taste does not entirely suit you, be subtle; express to her your admiration for a pretty dress when you see it; or buy her one you like, all the while never criticising what she wears. Your wife is bright enough; and when she finds out (without your making a scene in explaining it to her) what you really like, she will never rest till she gets it if she loves you; and if she doesn't love you to distraction, in ninety-nine cases out of a hundred it is entirely your fault.

Further, if your wife shows any interest in another man, it is almost invariably your fault. In such a case study to correct your own remissness; get the advice of a good doctor; pray for wisdom; and you will probably have her back in your arms within a month. Wives in similar predicaments should follow the same directions.

Have children when you both desire them. You both will desire all you can possibly take care of if you have followed well all the advice I have given. Don't let any squeamishness, or the laws against giving contraceptive information which disgrace our statute books, or isolated ignorant opinions prevent your finding out how to control conception without harming either yourself or your wife, and without interfering with your mutual complete pleasure in the sex act.

Do your own thinking; be reverent to God, of course, but don't be afraid of man or the Devil.

If you have married a loving, trusting woman, it will take some time and thought, as well as respectability and virtue on your part to insure her always being such; but such labor of love will be the most profitable, the most delightful work, you will ever do. If you do this work well for yourself it may seem selfish; but it will not prove so, since your resulting happiness and well-being will be the surest way to lead you to give freely of your store of goods and kindness to the unfortunates you encounter on life's journey.

This writing of an hour might be extended in the same strain for a month; but even then I could not cover all the points necessary to any individual case. Yet these few paragraphs may help a little, as they are all from the heart and mostly from experience.

PART VI

GENERAL APPENDIX

I

SEX SOLIDARITY

SOME miscellaneous papers are printed here which are very directly related to the sex question. Some of my views are condensed, and hence repeated. An opposing view is given and answered.

Some readers may remember that there was an article in *McClure's*, April, 1917, by Cleveland Moffett, entitled "How to Have Better Children." In the course of this article he made a novel suggestion, or recommendation, that women have a Sex Solidarity Union. The idea was that all good women should band together and compel all sex-complaisant women to join them in demanding that men come up to a certain definite higher standard of morality than the present one.

McClure's invited letters from women giving their opinion in regard to this suggestion. A certain number of these letters were printed. Of course I thought I knew something about this subject and wrote an article concerning the whole matter, which was, as I expected, too plain to print in an ordinary periodical; but the editor very kindly, at my suggestion, offered to send copies of this article to the writers of the prize-winning articles replying to Mr. Moffett's Sex Solidarity article. I had but one reply to the eleven copies sent. In order are printed, my unpublished article, the one reply that I received to it, and my answer to that correspondent.

Mr. Moffett's Article on the W. S. S. U. and the Prize Letters

The most excellent article, by Mr. Moffett, on woman's sex solidarity, and the highly intelligent replies by appar-

ently representative women can but be of deepest interest to one who, like the writer, has made an almost lifelong, intensive study of this problem. The writer is impelled to write you, though he is not at all certain of being able to supply the facts usually omitted because unknown or too delicate for utterance, facts which the writer is thoroughly convinced must be uttered many times, *ex cathedra*, before there is any rational, or moral solution of this, as he believes, most important question of our times.

First let me remark that such writers as Mr. Moffett and Anna Steese Richardson, also such novelists as Basil King, Ernest Poole, the anonymous author of "The Straight Road," and other of your excellent contributors are doing a world of good for the American public by their keen perceptions and frank discussions of this most vital problem, sex. Mr. Moffett's idea of sex solidarity for woman is brilliantly original and I should like to see it put in practice. In it there is no derogation of woman's unquestioned right to be sought for her worth and not for her sex alone. Neither should it be humiliating to her nor an insult to her finer feelings. Nevertheless, I foresee that this scheme is far too Utopian to be a fact until much that is now unknown, or if known barely hinted at in this sex discussion, is plainly stated, carefully digested and applied to us as we are in the twentieth century.

May I try to state a few of these facts, which are known to be facts, from an intimate knowledge of the lives of many hundreds of the best, most moral, most earnest men and women whom it has been possible for me to discover during investigations which have covered more than twenty years? The keen perceptions of some of the ladies who wrote in response to Mr. Moffett's article have brought them very near to the crux of the whole matter, but it is nowhere plainly stated, and doubtless no one dares to state it. Nevertheless, the present writer has that temerity, in fact, he has already stated some of these things and has been astounded at the unanimity of approval with which these truths have been met by the educated, thoughtful, and altruistic members of a public which formerly was and which until recently he

thought to be hide-bound with traditions which have survived since the dawn of the Christian era. The chief difficulty is to state these matters plainly, as one, perforce must, and at the same time with that delicacy which would warrant their insertion in your most valuable and cosmopolitan periodical. Recent experiences make it certain that, if this can be done, many eyes will be opened, many consciences will be relieved, many people, at first suffering women, later that class of men whom we should pity rather than despise, will see the light, and many pessimists will become optimists; for it is a good old world, after all, and a large proportion of those whom we have classed as base, vile or erring are not so from choice, but from ignorance and from the inexorable hand of an all-compelling nature, without which none of us would be here to try to make things better for those yet to come.

The lady from Washington, to whom with manifest justice you gave the first prize, called attention to what will be my chief thesis, the misunderstanding of which has resulted in most of the sex difficulties, and is largely responsible for the infractions of our present sex conventions. She says: "At present one of the bulwarks of immorality is the honest belief of many in the physical necessity of sex irregularities." It is illogical for her to put this question on a parity with the alcohol question; for, while it is freely granted that a knowledge of the evil effects of alcohol has changed the belief in its necessity, there never was even a semblance of an alcoholic necessity, and when the evil results of alcoholic indulgence were thoroughly understood it was comparatively simple for sane people to avoid this curse; but the more we investigate the sex question, the clearer it becomes that those who claimed that man was burdened, or blessed, by a real sex necessity were right, and that those ethical antagonists who promulgated ascetic ideas of absolute continence, without taking the trouble to study human biology and the force of the sex instinct in man, were wrong.

Now I sincerely hope that you will not be disinclined to proceed farther with me, for I have something to say, even if

it seems like a "vox clamantis in deserto." No one of us can afford to ignore truth. "Truth is mighty and will prevail—the truth shall set you free." Innumerable opinions and thousands of life records have been the medium through which has been obtained at least a modicum of this blessed article, which in its application in hundreds of individual cases of men and women has settled, for all time, happily, morally, and with highest sociologic import these troublous problems of sex. If so, why may not a larger audience in the theater of our entire country profit also by these truths? At least hear me through, and by that time, though you may not agree, you will certainly have been led to think candidly on these things, and to begin independent investigations which, if carefully conducted, can reveal but one conclusion, and that I have already stated. How shall we meet a fact so shocking to what has been the moral consciousness of all of us who try to be and hope we are moral men and women?

But first, what has led up to the present state of affairs, and then how can such a radical statement be substantiated?

The fearful moral and physical calamities of early sex promiscuity led our earliest Christian teachers to advocate absolute asceticism, not having a foresight to see the ultimate consequences of an idealism which should transcend nature and life. Inevitably a conclusion so erroneous begot a revulsion of feeling which carried the masses of humanity, including the ascetic monks and nuns themselves, to the opposite and former extreme of licentiousness and materialism. To-day no one of intelligence and lofty purpose will claim that either asceticism or licentiousness is a course calculated to make man happy and useful, or to insure human progress. Nevertheless, those early ascetic ideals have become so firmly imbedded in the consciousness of most right-thinking people that they cannot avoid the feeling that all sex expression is morally wrong, no matter how natural, normal or inevitable this is, nor how absolute the counter conviction that some sex expression is right, or the world is all wrong.

A too idealistic conception of sex has led many most virtuous women to forego marriage, when suitable opportunity presented, because of occasional auto-erotic experiences which they believed to be serious transgressions of morals, as they were, in fact, of the old traditional moral code. They consequently believed themselves unfit to be true wives and mothers. Many women have seen husbands, inherently moral, desert them for the demi-monde for the sole reason that the wives' conscientious strivings to be above sex were so exaggerated that they would not (perhaps, finally, when nervous troubles had resulted, could not), reciprocate properly, as even the most modest and virtuous woman should in normal wedded love. Many women have become neurasthenic, hysteric or otherwise neurotic, substituting, when the strain became too great, these maladies for a psychic and physical sex oppression, which could no longer be endured. Vastly more numerous is that class of women characterized by Mr. Moffett as "sex complaisant," who were primarily as pure in act and desire as their sisters, mentioned above, but for whom finally constant self-condemnation for having or harboring the normal desires which are the heritage of every virile man and every perfect woman, added such unnecessary fuel to the normal fire of sex that they gave up the ghost and became occasionally indiscreet or unconventional or entirely immoral. We are very much alike, we men and you women, with the proviso that, as a rule, women have greater moral power to resist the psychic and physical promptings of sex, that they usually arrive at a complete sex consciousness later in life than men, that sex desire is less frequent in women, but more prolonged and probably more resistless when it does arrive in its entirety. The sexes are nearly identical in ideals, strivings and acts. More men are bad for the simple reason that boys arrive at man's estate sexually earlier than do girls, though it is unquestioned that girls mature earlier than boys in many other ways. The boy, as a result of our criminal negligence in sex education, has nothing to safeguard him until he arrives at the age of reason, or perception of relations, and then it is

often too late, while the girl, from her slower sexual maturity and earlier intellectual development, more often passes safely through this dangerous epoch.

If you grant with me that with the foregoing reservations men and women are much alike, and if you substitute the word "men" where, in some of the previous paragraphs the word "women" has been used, you will instantly become aware that men have had the same states of mind and have endured the same sex hardships as have the women, though their temptations have been more frequent and complete triumph over sex has been less often the case. So firm has been the purpose to be morally upright, according to our necessary conventions, by those who have definitely solved the problems of sex, so utter the humiliation at failure, so consistent the effort of many of both sexes who have erred in seeking to regain the lost heights, that I can but believe that the disposition of men and women is, in the present stage of the world, prevailingly monogamic and moral, and that the fault lies not in men and women inherently but in our former false notions and present-day self-consciousness and prudery.

The evidence is conclusive that seldom if ever does a perfect specimen of either sex remain for any great length of time absolutely continent unless the struggle for continence or the fanatical pursuit of some pernicious social fad has rendered the individual practically sexless or impotent.

Sublimation of sex in art, religion or social service is of greatest value in utilizing superabundant sex desires, and I should be the last to belittle it, but legitimate sublimation is only a partial remedy for the properly virile.

No one will deny that at the lower end of our social scale, where there is poverty and ignorance, and at the upper end, where there is wealth and idleness, sex irregularities are paramount; but many have believed that the men and women of the middle class, reputed to be moral, altruistic, religious, were entirely independent of sex demands.

Several hundred men and several hundred women, selected from those thought to be best of this best class, after complete disclosure of their life-histories, reveal one man and

less than a dozen women who deny having practiced auto-erotism. This was not simply a manifestation of childhood and adolescence, but during separations after marriage, among the unmarried of all ages and in the later lives of those who had lost life partners. Almost invariably there has been intensest shame, fear and self-condemnation because of this so-called weakness or vice. When the old ideas in regard to auto-erotism have made this seem more abhorrent to the individual than promiscuity, this last, worst transgression has been committed. When clear insight has shown that promiscuity was the worst of all evils lapses from absolute continence to auto-erotism have been practically universal. Since this is fact, not fancy nor guesswork, we must face one of two conclusions. All of us, men and women alike, are, have been, or are going to be deliberately sensual, vile and unregenerate, or there is a real sex necessity, until lately overlooked by many whose wagons were hitched to the stars.

For many years I have applied indiscriminately to my own family (which consists of four boys, three of whom are now in the service, and two girls) and others a simple remedy which has invariably given most satisfactory results. I thought of the advice of Daedalus to Icarus and endeavored to follow the "golden mean." I have stated the facts of sex, so far as I know them, without dilution or equivocation, and have tried to make young people understand that sex subjects could be discussed with parent, doctor or teacher, or any proper person, without shame, self-consciousness or prudery. I have declared unequivocally that venereal diseases, with all the miseries which they entail to the victim and to posterity, almost invariably result from promiscuous sex relations. Even without the attendant diseases, I have made it plain that promiscuous relations always meant the acme of shame and remorse for any who later became self-respecting individuals, and that they also meant the ultimate, utter disruption of society. I have urged the bourgeoisie adolescent and the virile adult equally, to forget, postpone, minimize, sex thoughts and sex activity as far as possible, by all legitimate sublimations of work, play, self-

improvement, self-effacement, social betterment, in short, by art, altruism or religion, until such times as the consummation of an early marriage, founded on perfect love and deepest respect made real the highest ambition for a man or a woman, and that after marriage moderate, mutual sex participation was not only pure and above reproach, but a necessary obligation to society and posterity. In the intervals of enforced continence I have insisted that, when lewd companions, erotic literature and improper vaudeville were avoided, and when the precepts which I have already given were faithfully lived up to, there need be no shame because of unsought, compelling sex imagery or physical sex promptings, and that moderate, auto-erotic expression under such conditions was always innocuous, never a moral transgression and at times most salutary. We all know that marriage conduces much to health and longevity in both the contracting parties. This is largely so because of natural, regular, mutual sex participation. The man with strong sex promptings goes to a brothel or falls in love and marries. The woman waits. While waiting many have preserved their health and sanity, and many more should do so by occasional recourse, *faut de mieux*, to the only possible remedy which is consistent with morality and self-respect in the present state of society. I do not agree entirely with Mr. Moffett and others as to mechanical eugenics. I believe that early, careful instruction to the adolescent and young adult will insure eugenic marriages of the best kind. I encourage romance and sentiment, advocate diligent preparation of mind and development of body, with view to an early marriage, not for a home, not for social position, not to please parents or friends, but for love and love only, and for the natural results, a husky brood of normal children. Eugenics, as commonly taught, and the treatment of venereal disease, while necessary in the present status of society, both savor to me of the procedure which picks up the fragments of horse, wagon and people at the foot of the embankment, rather than place a railing at the top before they all go over.

*A Response to Lieutenant Robie's Christmas Letter to the
January McClure Prize Winners*

It is my opinion that deep down in woman's soul there is no belief in a sex necessity. I believe that if her spirit could consciously and candidly utter itself, it would express revolt against the use of the creative life substance for any other purpose than the continuance of a race of godlike beings. I believe woman's spirit is silently, unconsciously even to her, rejecting any other theory.

There must be a deep psychological significance beneath the withdrawal of women en masse, from close relationship with their natural mates, into a sex solidarity such as now exists and persistently increases. The only meaning that suggests itself is the instinctive impulse to get a clear vision of her rôle as it should be played in creation's prodigious drama. This she can only do by separating herself from close contact with conditions which blind her to the insistent demand within her—the creation and preservation of a god-like race.

Woman's work is incipiently creative, constructive. Her confident belief in the subservience of the procreative act to the highest development of the race is innate, inseparable from her immortal spirit. Man's passion of self-interest has come between her and creation's higher claims just as the insistence of a fretful child excludes all demands save its own.

Men and women are totally unlike in one particular which is indispensable to the construction of a perfect world. Her mind, spirit and body work constructively, his destructively. She persistently builds up and repairs creation, like the proverbial ant. He incessantly and unwearyingly tears down and demolishes the work of her hands. In a war she can have no fundamental share, because to give and to save life is her divine mission. The soul within her revolts at carnage. When she appears on the battlefield it is always as a repairer of wreckage. To give herself to a high, spiritual ideal is intuitional on her part. To her such giving is not sacrifice but life everlasting, immortality.

The canker of self-interest in man's breast menaces creation's fabric. Woman has clung desperately to her ideal for the race and persistently dragged it from the morass of materialism. Otherwise the condition of the world would be beyond repair, hopeless.

Although present appearances may be against her, woman does not inherently believe in a sex necessity. Her apparent response to the demand of her mate for sex-complaisance in every walk of life which her feet have trod is merely a conciliatory measure. This demand and her submission have constituted the rock on which the bark of the pair has gone to pieces.

Man's has been the privilege, the power. He has reserved for himself the right of choice. He has done battle for this right. There were in the beginning—as there ever is and ever shall be, world without end, amen—two paths in his consciousness. The one leads to the hell of the carnal mind, the other to the paradise of the spiritual mind.

Nothing has been required of man. He has been a free agent. He has felt no responsibility for the welfare of the race. He made his choice. He has lived life lavishly. He has wasted, debauched the divine life force, generously given to him for the construction of a perfect world. Blinded by his carnal desire for entertainment, amusement, he has sacrificed everything to that end—even his hope of immortal life. We have a world built upon the carnal mind, a world filled with miscreations. All about us are disintegrated families, diseased human beings, human failures, distorted animal life. The facts that come daily out of our encampments, our overflowing insane asylums, prisons, almshouses, our outbreaks of crime, huge accumulations of wealth, and evidences of extreme poverty, are labeled "I accuse." They testify to the evils of man's self-indulgence. It is true that we are unregenerate. We cannot deny it. We have the ear marks.

The great creative force blessed man with the privilege of choice, but he has burdened himself and his descendants with an accumulation of evils by an unwise use of his privilege. He has gone after strange gods. Woman is gradually withdrawing en masse and looking with wide, startled eyes at the

wreckage strewn along Creation's highway. Her only recourse has been to flash danger signals unobtrusively, to practise an inoffensive non-resistance by withdrawing from conditions of sex-dominance, gradually but none the less certainly, and to wait for her partner to see the light.

There is no misunderstanding on woman's part. She is co-partner with the Divine Creator, the Life Force. To her there is no sex necessity except as it exists in man's own thought. The god within her is silently demanding that man change that belief for the good of the race.

And change he must. The choice is no longer his. A new, clean growth, nurtured by the desire for a more truly spiritual existence, is springing up in the human heart from out the dismal swamp of past error and stupid misapprehension. The millennium will not come at once. Nothing that endures is of mushroom growth, but there are the stirrings of reconstruction, new birth. Faith in its possibility is the assurance of its inevitability. Faith is the substance of things hoped for, the evidence of things not seen. It is the faint, distant gleam of hope that gives us the courage to go on with the business of living.

These regenerative desires are irresistible, and they are going to prove the strongest ally of woman's intuitive aversion to a superimposed sexual necessity. There will be no stemming the tide of a pure moral force liberated in the world by clean, constructive thinking. Clean thinking will banish to the darkness of the limbo where they belong the mirage of sex subservience, the belief in the use of the sexual power for lustful pleasure or "healthful necessity," and best of all the harmful fabrication that virtuous women—that charmed circle of special privilege from which men demand their wives—purchase their safety from sex ravage only by the maintenance of a prostitute class—a class which if truly believed in as a protective measure should be cherished as life savers of the race above everything else.

This regenerated sexual freedom for both sexes will result in a race regenerated, purified by its belief in its own power to recreate and reconstruct a new heaven and a new earth on the ruins of old thought and time-worn tradition.

We can drop the scales from our eyes as soon as we make up our minds to it. We can be changed in the twinkling of an eye by changing our mental concept, our thought attitude. The wish is father to the thought. The longing, the hope for purer, sweeter surroundings is the first step.

Man must do his part. The choice is no longer his. The divine urge of creation is demanding objective reconstruction. The code of living which an all-compelling life force will require will be as inexorable as has been man's creed of self-immolation and sex-complaisance for woman. That same all-compelling nature will exact of him restitution, in measure pressed down, heaped up and running over, of the great waste and destruction that he has heedlessly practiced. He must pay the price for his wild oats escapade. He has contaminated the essentially pure stream of creative force, and the whole indivisible human family will have to assist in his gigantic task of race reconstruction. He *may* have to traverse the whole way back to the intersection of the two paths at which he went astray—if he proves obstinate and intractable—for the implacable law of sowing and reaping must be compensated.

A reply to J. C. G., Pennsylvania.

I thank you for your beautifully written, idealistic essay on the rôle of woman in the future of the race. No doubt it ought to convince me, since thought of this nature has convinced many, but I am still recalcitrant and am going to make a few digressions from your apparently most excellent logic. I may be wrong in trying to get you to turn your thoughts for a time from godlike beings to human beings, such as inhabit the world in which we live. I think it not wrong, however; and I am sure you would agree with me could you have heard the vain expressions of regret, seen the hopeless misery, known as I have known the desolate lives and unnecessary failures of many who, starting with your premises in the twenties, became suspicious of them in the thirties, and recognized their error in the forties or fifties,

when it had become too late to do anything but mourn blasted, unsatisfied, incomplete, inefficient lives.

For centuries your theory that woman should be remote from sex, except for the slight condescension necessary for the production of a race of godlike beings, has been paramount with good people who were dreamers, but who were not daunted by facts and real conditions. This is the reason why those women, who are thoroughly impregnated with these ideas, are separating themselves, to their own future profound regret, from their natural mates. But the voluntary separation of a small body of women from the joys, privileges and duties of participation in life and progress is comparatively insignificant. The disturbing facts are, that under this régime good men have shunned such ethereal mates, and have sought solace with those who were entirely devoted to the other extreme of instinct and passion.

My dear young lady, do you know that, because of your super-mundane theory, countless deserving women are fruitlessly longing for the natural mates of whom this theory of the elect has deprived them? Their lives will be spent in fruitless darkness while the mates they deserve, and who deserve them, spend theirs in abysmal depths here, and perhaps in some Hell hereafter. It is all very well to talk of godlike beings, but are we, or can we be, entirely godlike; or are we, and must we be human? Your theory has done more than anything else to demonstrate that we are, one and all, human. Its attempted extreme promulgation has allowed us to observe that men and women, under unnatural, extreme, impossible restrictions, sink to the lowest standards and grossest license.

Unless your acquaintance is large, I know the full life-story, told me first hand, of more women than you have yet exchanged words with; and while the large majority entertained your views at first, few kept them to thirty-five, and none past fifty. I got my facts from real life. They are real, not the smiling surface or public utterance which never acknowledges defeat. There is a radical difference in our methods. You believe and theorize, and try to act as

you think things ought to be with us humans. I take life as it was and is, and argue from that what it must be. A fish will not live in the air. Man will not live without air. Cherubim and Seraphim would weary of Shakespearian drama or of Paderewski's playing. We should consider nectar and ambrosia a fasting diet. Things may be changed from their natural habitat, but gods and men must always retain, and to some extent exercise, the inherencies of their natures. Passion only for procreation must soon mean passionless procreation on the woman's side; but experience shows that women who are passionless in procreation, bear offspring far inferior in every way to those endowed with the life and desire of both parents.

Sex or passion for procreation only, means the utter dissolution of the home. Sex has a social, as well as a procreative value, between man and wife; and to the social value we owe the home, and the beauties of art, literature, altruism and religion. Possibly this sounds ugly to your refined ears, but I think you will find it a well demonstrated fact if you pursue conscientious studies and carry your convictions to the last analysis.

I wrote one time: "It is idle to wave the 'bloody shirt' of sex against sex." Oh! Can you not see that woman, natural or etherealized, is doomed without man, that man, at his worst or at his best, fails utterly without woman? I have read Geddes and Thompson and the rest, and fancy that I comprehend the inherent differences of the sexes as well as most who have read the books; but I have also heard the tragic stories of their lives. From these, no one could fail to learn that in woman's refrigeration, etherealization, aloofness, attempted isolation, lies largely the reason for man's remaining at, or subsiding to the low level where he is so often found. You will some day learn that, if woman establishes herself above the threshold of nature, man must forever remain subliminal; whereas, if she adopts the threshold and clings to it, and beckons to man, he will come to her and with her abide.

It is unprofitable to attempt to differentiate between the immortal spirit of woman and that of man. You attempt it

to man's confusion. Weininger and others tried it to woman's discredit. To be sure, the man is variable, destructive if you will, and the woman conservative; but has it escaped your observation that without variation there would be nothing to conserve but what we now have? Making this retroactive, there would originally have been nothing to conserve but what first was. Starting, then or now, without man, and adopting immaculate conception, when should we arrive at Nietzsche's super-man, or at your godlike creature?

Plato's halves must be together to get a complete and satisfying whole. The man should cut the wood and build the fire, and the woman should cook the dinner and nurse the baby.

I grant you that the woman's function is nobler and higher, but contend that the man's is honorable and necessary; they are certainly inseparable. Woman, you say, revolts at carnage, but wars have often been for women (even since the time when Paris stole Helen), wars have always finally become a defence of the woman. This war is, perhaps, not so much for a principle, as to keep you women from the estate of the slaughtered and ravaged Belgians. You sound along here, almost like "peace at any price," but I don't believe you mean it. I have no doubt that, had you lover, or husband, or boys to send, you would do it wholeheartedly and then knit as grimly as did the French women during the Revolution. Then for a time you would cease from contrasting woman's exaltation with man's debasement, and sex grievances would temporarily be forgotten. But I beg your pardon, perhaps you do have personal anxieties, and knit most of the time, just as I have them, and major just now in agriculture.

Ponder this well. Ignorance, repression, segregation lead to carnality, and I agree with you that carnality is Hell. But, though Hell and carnality are synonymous, love and carnality, or sex and carnality do not mean the same thing. There is nothing ethically incompatible between the supremest psychic and physical erethism of man for woman, or woman for man, when properly conventionalized. This para-

dise on earth is the only fore-glimpse we have of the refined ecstasy of a psychic heaven.

The matinee, the department store, and woman herself have led me to think that woman, rather than man, might be the greater entertainment seeker. I would immediately accept your statement that woman is co-partner with the Divine Creator, were not the antithetic inference inevitable, viz: that man is *tête-à-tête* with the Devil. I hate to go with my fellows to such abysmal depths. What a life I should lead if my wife believed this doctrine; yet she has heard it and started with it. However, her gray matter was sufficient to enable her to balance this point of view with its antithesis, and to emerge as a first-rate chum for me on a sort of pragmatic middle ground. While we are on the subject, I'll say that I would like to have you live with us a year, especially with my wife. It would help give you a real point of view, while a century of my writing would not influence you in the least. But you might think her blood-thirsty, since we have four boys in the Army, and I am going, and she would not have it otherwise.

Woman has long been paying the price of her aloofness in reaping the results of man's "wild oats escapade," and of course he will have to pay also. You remember the text "And I, if I be lifted up, will draw all men unto me." This must not be applied too literally to woman. Men and women are too much alike in kind not to be together, and they must meet half-way. The man must come up, we grant, but the woman must meet him somewhere on this side of Jordan. You call it coming down, I call it nature, biology, life. I am not good at essay writing, I prefer to submit facts; but I wish that in some way I could get you to see things as thousands of women, who are sweet and pure in spite of being natural, see them. If you still wish to convert me, I should be honored to have you write me direct, or in this roundabout way. I am always open to conviction. I close with a portion of a letter* from a distant state, received within a day or two of yours. I have many such as this which,

* This letter appears in "Correspondence School in Sex Instruction," page 104.

though remarkably à propos, seems strongly contradictory to much of your contention.

"There is little I can reply to your letter except to thank you for it. Your inferences may be as you will, but I know they will be charitable and humane. I am a college woman of excellent family, this much I can say, and I have never let down my puritanical standards for any cause or person. I believe I am a sensible, practical girl, healthy, even-spirited, and, though a trifle temperamental, yet otherwise normal. I don't know. We're all tested from time to time and none of us is perfect. My tests, however, have been very mild and Sunday schoolish UNTIL—

"And now I face a different kind of world! The essential element of passion, of which I had never heard before I 'grew into' a certain person's confidence, has surprised me—his evident, and mine latent. What a surprise world it is! And then unpleasant surprises come: they are very strange. They all are, because they relate to human interests 'not talked of in polite society.' And I want to know particularly about Syphilis. I hear over two million have it, or have had it (if there is any 'have had' about it) and over seventy million, right here, all doubtless don't know as much as they should about it, and I am one of them.

"How essential would be a college course in hygiene and personal physical study in connection with the college work at a liberal arts school! How trifling are the courses now offered, how abstract and superficial, how very unequal to the definite, specific problems young people, married or unmarried, have to face! Attached is a sheet filled with questions, and spaces for answering them. Use your time and your best judgment. Let me hear, however, for in THIS case, your confidence, your time offered will be turned to much good. This is not an ordinary circumstance and I am in a position to pass on and on what you can give."

All tests are "Sunday Schoolish." UNTIL—we face that different world which, soon or late, comes to all men and women, and then "polite society" does not know the rest.

Respectfully, W. F. ROBIE.

II

CONDENSED NOVELS—BOOKS RECOMMENDED

I HAVE always believed in a proper selection of good literature for young people. Earlier in this volume, at the close of "R. S. E. for Parents," I have given such a list. It is important that young men and women read good books. It is not my purpose to give any list of such books here.

Recently the *Boston Post*, in inviting its readers to write condensations of many of the best novels, did an excellent work to encourage the reading of good fiction. At that time I wrote a condensation of "Lorna Doone," and my wife wrote one of "The Little Minister." Mine was too long to be considered, and hers was sent in too late. Doubtless these would not have been published anyway, as many better condensations must have been written; but published here in permanent form they may encourage physicians or others to suggest these books to young people as samples of healthy fiction. It is my belief that no two books of fiction in the English language are better designed to form and stimulate the ideals of young men and women. "Lorna Doone" and "The Little Minister" are at the head of a long list of books calculated to lead young people to such a solution of sex or moral problems as will insure right, natural, healthy, happy living.

Condensation of "Lorna Doone"

There is a tendency at present to outgrow romance, to be ashamed of sentiment, to scorn primitive instincts, customs and speech. Calm, cold, emasculated reason and lofty judgments hold too great a sway in the emancipation which modern civilization brings. We can never escape the fact that we and all our sustenance and grandeur come from the earth

and everything goes back there again. The superstructure of civilization cannot stand without admitting the foundation to be the plain, simple facts of vegetable and animal life, whose first outgrowths are instinct, emotion, romance, to which have been slowly added reason and all the so-called higher things of life. I should do a wonderful service could I enlist the interest of young men and women who are just beginning to ask the meanings of life, and its true values, and induce them to follow, as I followed, in late adolescence, the fortunes of John Ridd and his sweetheart, Lorna Doone. Though I have been profoundly influenced by Hugo, Scott, Dickens, Thackeray, Elliott and all the rest, there is nothing to which I turn with such alloyed pleasure, there is nothing to which I ascribe so much of my own enduring romance, as to Blackmore's absorbing, ennobling, educating romance, "Lorna Doone." I read this today, as a grandfather, after the gamut of human experience has been largely run, with as much pleasure and profit as when, at seventeen in anticipatory dreams of what my life should be and of the woman who would share it, I read the romance of Exmoor with breathless interest and, in imagination, made many of its situations my own. Do we become what we aspire to be? Is there a "Divinity which shapes our ends," with the condition that we first "rough-hew" them? I believe so. Anyway, my embryonic imaginings, fostered, strengthened, given direction by this book more than by any other, have come true; and I have realized the early dreams of romance and sentiment first made plain and most truly depicted in "Lorna Doone." Where shall the young man or woman look for guidance and for education of the emotions if not in the poet's fancy and in the novelist's imagination? It cannot be found in the ascetic ideals of older religionists, nor in the utilitarian precepts of a present-day supposed-to-be-liberal culture of the schools. Read, young man and young woman, and all whose hearts are young, "Lorna Doone," and the few romances which approach it, for an exposition of the great realities of life, is the earnest advice of one who, in the fifth decade, still looks forward upon life with profound optimism and backward without substantial regret, of one who has been

“through the mill” and for whom the “upper and nether mill-stones” have polished many corners but broken no bones.

What is this book, which has so enthralled me, and helped me to realize the realities of life and led me to diligently seek them?

The author makes it the simple life-story of John Ridd and the sweet girl who became his wife and the mother of his children, Lorna Doone. The scene is laid in Somerset and Devon, in the west of England. The time is the seventeenth century. Most of the story is in the homely phraseology of John Ridd. Some is told by Lorna. The dialects of the time are occasionally introduced. There are unapproachable descriptions of nature, profound insight into human nature is shown, and Ridd’s modest observations amount to a philosophy. The merest child can understand and enjoy this book, the most accomplished scholar can but dwell on its profound philosophy and its literary treasures.

John Ridd is a farmer’s son and, in simple words, tells his wonderful story. We first find him, at the age of twelve, compelled to leave a school for boys, where he has begun the classics and held his own in schoolboy fights, because his father, a capable and reputable man, has been killed by the Doones for resisting their attempts to rob him and his companions. The Doones of Bagworthy were a robber band, originally of noble birth. Their progenitor, Sir Ensor Doone, after being dispossessed of property, rightly or wrongly, committed some crime, for which he was made an outlaw. With his sons, he settled in a fertile valley, which was also an almost impregnable fortress; and from here they and their descendants for many years terrorized the surrounding country of Somerset and Devon by plundering, burning, abducting women, and slaying all who opposed them. As John was returning home to his widowed mother, he saw a beautiful little girl, travelling in a carriage with her mother and brother. Later, the same night, he saw the Doones travelling homeward, loaded with booty, one of them bearing a little girl across his saddle. Though he did not know it for many years, this little girl and his sweetheart, Lorna, whom he supposed to be a daughter of one of the robber Doones,

were one and the same. Some two years later, to obtain fish for his ailing mother, he overcame his timidity and followed the stream that led to the Doone valley. Through curiosity he penetrated through a dangerous watercourse to the valley itself, and at its entrance met the girl, Lorna, where she was accustomed to play, as far as possible from the dwellings of its brutal inhabitants. Their admiration was mutual, and he gave her his fish, and she warned him of the danger of entering that valley. Neither forgot, though it was seven years to a day before he was impelled to go again to seek her.

This time he meets her at the same spot and is won for all time by her beauty and charm. She, though not yet in love, already admires him greatly; and, fearing for him, again warns him that certain death would be the penalty should he be discovered by the Doones. Notwithstanding this, he goes to see her when she permits it, or when his sense of decorum will allow. In her bower he tells her of his life on the farm with his mother and sisters, and she tells him of hers in the Doone valley where, amid scenes of drunkenness and outlawry, she has been brought up and educated by an estimable woman, who has been forced (being a relative) to share the life of the Doones. She fears that, on the death of Sir Ensor, who has been her protector, she will be compelled to marry Carver, the strongest and most unscrupulous of all the outlaws. John Ridd resolves to save her, and Lorna agrees to give him a signal when she is in danger. After the great snowfall in the year of the great frost, he makes snowshoes for himself and, finding the signal, penetrates to the valley, where he finds her barred within her cottage without food, until she agrees to marry the vile Carver Doone. John goes back for a sledge and returns just in time to rescue her from two half-drunken Doones, his strength being such that he throws these two men from the window and draws her and her little maid over the snow all the way to his home. His mother and sisters and all love her, and for a little time they are happy in their courtship; but her high birth is discovered, and she is compelled to go to London to live with her new found guardian, first promising John always to love him and to marry none other. Her letters to him miscarry,

and while not really believing her untrue he is unhappy. So is she, for she has no answers to her letters, and he does not come to see her. After a time, being, at the time, a captive in London on parole, he goes to a chapel which she frequents, for a sight of her. She recognizes him and sends an invitation to visit her. He does, explanations are made, and reconciliation is complete. Later her guardian dies and she, a lady of noble birth and great wealth, goes again to John Ridd's home. They are married, and just as the ceremony is over she sinks into his arms, shot by Carver Doone. John, thinking her dead, goes unarmed to kill her slayer. During the pursuit he is shot by Carver, but pursues him and finally closes with him, after giving his adversary, a man of giant strength, every chance of fair fight. In the contest Carver breaks John's rib and John tears the muscle from Carver's arm. Then, when John has completely subdued him, he hesitates to kill him, and would spare his life, but the black bog, which they have approached in their struggle, slowly engulfs him. John, after a long convalescence from his injuries, finds that Lorna has recovered before him; and at their happy reunion the story of their adventure ends. The book is concluded by a short sketch of the subsequent fortunes of John Ridd's family and friends and brief mention of his and Lorna's long and increasingly happy life together.

Outside the main narrative one should note the unique character, Tom Faggus, and his wonderful mare, Winnie; Tom, the highwayman, who stole from the rich and gave to the poor, who, later pardoned by the king, married Annie, the gentle sister and early comrade of John Ridd. One ought to dwell on John's two battles with the Doones, on his many hair-breadth escapes, his mighty stature and Herculean strength, his honesty, simplicity and magnanimity; and one can but mention the love of Ruth Huckabuck for John, made memorable by a renunciation so complete that she it was who made possible John's and Lorna's happiness by nursing her back to life and saving him from the heroic medical treatment then in vogue. The keynote of the book, and its greatest charm, is the simple, straightforward romance of

an unpretending but mighty man of direct ways and a woman equally good and simple, though high-born, wealthy and beautiful. The legitimate love of man and woman transcends such minor things as tradition and is unencumbered with the social excrescences, money, position, education. Thank God that some have not been diverted by any of these inanities, would God that many who have broken on these rocks had not done so, please God, if you read, digest and believe the truth as it is in "*Lorna Doone*," you will not do so.

The present task is done, but it could never be completed. A résumé of "*Lorna Doone*" would make a fair sized volume; a description of it would make an immense one; a discussion would make a literature. Shakespeare himself makes a literature. John Ridd, through Blackmore, his creator, makes Shakespeare, next to the Bible, his talisman; and "*Lorna Doone*," as I read it and treasure it in memory, is also a literature in itself.

One only gem I quote, from literary gems more numerous and brilliant than the material ones of Lorna's necklace.

"By the side of the stream she was coming to me, even among the primroses, as if she loved them all; and every flower looked the brighter as her eyes were on them. I could not see what her face was, my heart so awoke and trembled; only that her hair was flowing from a wreath of white violets, and the grace of her coming was like the appearance of the first wind-flower. The pale gleam over the western cliff threw a shadow of light behind her, as if the sun were lingering. Never do I see that light from the closing of the west, even in these, my aged days, without thinking of her. Ah me, if it comes to that, what do I see of earth or heaven without thinking of her? The tremulous thrill of her song was hanging on her open lips; and she glanced around as if the birds were accustomed to make answer. To me it was a thing of terror to behold such beauty and feel myself, the while, to be so very low and common. But scarcely knowing what I did, as if a rope were drawing me, I came from the dark mouth of the cavern and stood, afraid to look at her."

Condensation of "The Little Minister," J. M. Barrie

"Mr. Barrie owes his fame to his vivid delineation of lowly Scotch life, in which he has no equal." All the scenes of "The Little Minister" are laid around Thrums, Mr. Barrie's birthplace. The book has but two characters, Gavin and Babbie, which is as every true love-story should be. All the other characters, like the moon, shine by the light reflected from these two. "From his earliest days Gavin thought he had been fashioned for the ministry as certainly as a spade for digging, and Margaret (his mother) rejoiced and marvelled thereat." "His mother expounded the Scriptures to him till he was eight, when he began to expound them to her."

Gavin's shortness "grieved him all his life. . . . In the company of tall men he was always self-conscious. In the pulpit he looked darkly at his congregation when he asked them who, by taking thought, could add a cubit to his stature."

He was pastor of the Auld Licht church in Thrums, and rich on eighty pounds a year. People walked twenty miles to hear him preach.

Babbie, the heroine, is of gypsy parentage, and throughout the story, in her gypsy dress, she makes dramatic entrances at psychological moments. It transpires that Lord Rintoul has educated her to become his bride, and her language is sometimes the purest English and again the broadest Scotch. Barrie thus describes her, "You were the daughter of a summer night, born where all the birds are free, and the moon christened you with her soft light to dazzle the eyes of man."

Her first appearance is on the night of the weavers' riots, when she warns of the coming of the soldiers, and when the little minister saves her by bidding her hide in the garden of the manse, after the two have been met by the soldiers and the soldiers have thought Babbie to be Mrs. Dishart, Gavin's wife. She will not give him opportunity to deny this, and in one of the most thrilling points in the story he finds a note in his Bible, "I will never tell that you allowed me to be called Mrs. Dishart before witnesses. But is not

this a Scotch marriage? Signed, Babbie, the Egyptian." It was after this that Gavin knew that he loved Babbie, and Barrie thus describes the discovery, "I do not know how long they stood thus, motionless and horrified. I cannot tell even which stirred first. All I know is that almost simultaneously they turned from each other and hurried out of the wood in opposite directions." "A young man thinks that he alone of mortals is impervious to love, and so the discovery that he is in it suddenly alters his views of his own mechanism. It is thus not unlike a rap on the funny-bone." As for the woman, "She may dream of what love is, but it is only of a sudden that she knows. Babbie, who was without a guide from her baby days, had dreamed but little of it, hearing its name given to another thing." "So Babbie loved the little minister for the best that she had ever seen in man." "Who that has had a glimpse of heaven will care to let his mind dwell henceforth on earth?" "He did not doubt her, for he loved, and to doubt is to dip love in the mire. She had been given to him by God. . . . She was his, and no mortal man could part them. Those who looked askance at her were looking askance at him." "Such love as Babbie had seen hitherto made strong men weak, but this was a love that made a weak man strong."

A terrible drouth fell upon that region in August. "Nearly every well in Thrums had been scooped dry by anxious palms." A meeting to pray for rain was called at the Auld Licht church, at which, because of a series of dramatic incidents, ending in a long talk between Gavin and Babbie—when the little minister heard the church bell and heeded it not—there was no minister to lead the praying; and after a while the mystified people dispersed to their homes.

This was the night of the great storm which is described so vividly that it seems impossible for a stage presentation of the book to give any idea of it, yet it has been done. One said he felt a drop of rain and he wished he could carry it about with him and look at it. "But when I looked up I saw sic a change running over the sky that I thocht Hell had ta'en the place of Heaven and that there was water spouts gathering therein for the drowning o' the world." Here

the book follows all the chief characters of the story as the ten o'clock bell begins to ring.

The next day is set for the wedding of Lord Rintoul and Babbie. The earl has learned that Babbie is again off, in one of her gypsy moods; and as he discovers her whereabouts she tells her lover that she is afraid, and together they hurry to the gypsy camp at the Toad's-hole. "Then all that part of the world went suddenly on fire. Everything was horribly distinct in that white light. . . . The grass would not hide a pebble. The ground was scored with shadows of men and things. Twice the light flickered and recovered itself. . . . All eyes were fixed as in the death glare, on Gavin and Babbie, who stood before the king, their hands clasped over the tongs (a gypsy wedding ceremony). Fear was petrified on the woman's face, determination on the man's. They were all released by the crack of the thunder." Then follow accounts of the wanderings, through that "rain that came down like iron rods," when "every other sound was beaten dead," of Gavin, of Babbie, and of others. Babbie's sudden kidnapping put Gavin past the power of thought, yet all night he sought her; and in the morning the school-master, the dominie of Glen Quharity, discovered him, exhausted, near his schoolhouse. Reviving, his thoughts returned at once to the coming marriage of Lord Rintoul.

It is here that the dominie, Gavin Ogilvy, tells the little minister his life history and Margaret's (Gavin's mother). Margaret early married Adam Dishart, a roving sailor, who soon tired of her. Adam says, "One day I sees a whaler, and I thinks, 'That's a tidy boat and I'm a tidy man, and if they'll take me and the dog, off we go.'" After five and one half years Adam reappears. Meanwhile, Margaret, supposing him dead, marries Ogilvy. Adam tosses up for the boy, now three years old. " 'Margaret,' I cried, 'I am that bairn's father.' 'Adam's my man,' she said. . . . To me it was only misery that had come, but to her it was shame, so that when you woke and climbed into her lap she shivered at your touch."

Readers see Margaret a simple, lady-like mother, absorbed in love for her son and pride in the manse.

Now Gavin, hurrying away to avert Babbie's marriage, finds a group of people on the steep bank of the swollen, roaring river, terrifiedly gazing through rifts in the mist at the senseless body of Rintoul on a small island, fast growing smaller, far below them. Rintoul's dog, which has followed Gavin all night, recognizing his master, leaps, only to be lost in the roaring Quharity. "Mr. Dishart bent down and measured the distance wi' his een. . . . Syne I saw his lips moving in prayer. . . . Mr. Dishart jumped. . . . After that there was no sound but the jaw o' the water. . . . After an awful time the mist rose and I saw the minister was safe; he had pulled the earl into the middle of the bit island, and was rubbing him back to consciousness. I sweat when I think o't yet."

Every effort, urged on by repeated offers of money from the earl was made to save the two. The little minister, feeling death near, made every arrangement for his mother's life and for Babbie and for his own funeral, and he sang the twenty-third Psalm. Then Rob Dow, whom Gavin had tried to save from a drunkard's grave, leaped with a rope, which Rintoul grasped, though Dow was lost. Rintoul and Gavin were dragged to safety.

During the night's wanderings Babbie reached the manse and made friends with Margaret, who supposed her to be the great lady, Rintoul's bride, until Gavin returned and opened her eyes to the truth.

The dominie "lived to rejoice in the happiness of Gavin and Babbie. . . . No one seeing Babbie going to church demurely on Gavin's arm could guess her history."

May, 1919.

MRS. W. F. ROBIE.

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